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The new world, in which
dwelleth righteousness



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THE
NEW WORLD,

IN WHICH
DWELLETH RIGHTEOUSNESS:

WITH SOME VIEWS OF THE
WORLD THAT NOW IS;

AND CONSIDERATIONS OF THE STATE OF THINGS, AND OF EVENTS,
YET TO PRECEDE THE INSTITUTION OF THE

NEW HEAVENS AND NEW EARTH,

AT THE COMING OF CHRIST TO JUDGE THIS WORLD AND TO RECEIVE
HIS OWN PROPER KINGDOM IN THE NEW EARTH.

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BY A SERVANT OF THE REDEEMER.  
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ROCHESTER, N. Y.:
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1849.

PREFACE.

THE expectation of a glorious state to be realized by our world in its latter age, has been general among those enlightened by Revelation. With the Jews, this expectation has its foundation in both written and oral prophecy. Christians anticipate it on the evidence of the sacred writings, as being sufficiently explicit and certain ; and they are generally agreed, in one respect, as to the time of the happy era, believing it will take place at the end of six thousand years from the Creation. As six days of labor are followed by a Sabbath of rest, so, (a thousand years corresponding with a day) after six thousand years of trial, of sin, of toil and suffering, shall have passed away, will succeed the great Millennial Sabbath of Peace, Righteousness and Prosperity. As the six thousand years are now drawing near to their termination, it is reasonable that the attention of mankind should be more awakened to the great change so nearly at their door, and to the happy era about to dawn upon the world.

But while this expectation has been so general, and while there has been so general a concurrence in the date at which the glorious age will occur, there have been, and now are, conflicting views as to the manner and extent of the change, the qualities and substance of the blissful age, and in regard to its duration, as well as many of its circumstances. What is that new and wonderful state of things so much anticipated ? has been, as it still is, a question, in the solution of which, there has been, and is much difference in different persons and classes. Generally, it has been looked for under the name of "the Millennium," and with the idea of a state of tranquility, prosperity and righteousness, prevailing to degrees varying in the views of different persons and classes, to continue through the

period of a thousand years, as the name of the anticipated age implies. All are agreed in regarding the principal peculiarity of that age, as consisting in the universal or nearly complete reign of Christ in the earth. In regard to the manner, circumstances and completeness of that reign, there are diversities of views; yet, in respect to its principal features, there has been a very general agreement. But will it be, in these features, what has generally been expected?

The Messiah came and set up his kingdom at the time when the Jews, by the instructions of their Scriptures, were looking for him. But neither himself nor his kingdom was what they were calculating upon. Both were more divine and wonderful than their anticipations, insomuch, indeed, that they refused the recognition both of himself and his law. May it not be so, to some extent, in the case of the expecting Christian world and his advent yet to occur—when he shall “come the second time?” From a study of the holy oracles in reference to this great subject, it has come to be the confident belief of the writer of these pages, that it is to be so—that the expected coming and reign of the Redeemer will be in form, substance and circumstance very different from what is generally expected, by those who believe a Millennium is to be realized.

In discussing this subject in the pages now before the reader, it has not been the writer's object to broach an hypothesis, or to maintain a favorite theory; but to bring forth the Bible, spread it out before the reader, and ask him to judge for himself. It has been my endeavor, not to bring the divine word to maintain a position previously taken, either by others or myself, and to cause it to speak according to preconceived views of mortal, darkened man; but to bring myself and my reader up to that word, to stand with it where it stands, to follow it whithersoever it would lead, be the consequences what they might to any previous views in myself or others.

Habitually feeling that he is not his own, the writer of these pages has prosecuted the work with the purpose of doing it as a reasonable service to Him “whose I am,” and in that spirit of consecration becoming creatures “bought with such a price.” It is a tribute which I have

wrought as due to Him, and which is cheerfully laid at his feet. I have desired the honor of his name in it, and my constant prayer in the prosecution of the work has been, that he would enlighten my mind, so that what I should write would accord with the spirit of prophecy.

It has been a special object to make the treatise eminently practical, so that it may have a happy influence on the heart and life of the reader, strengthening him in coming up to the Bible standard. It is the desire of the writer to contribute something, humble as his accomplishment may be, to the cause of reform, so indispensable to a preparation of the people of God for the coming of the Great Day, for which we look. The Church, that body of which our Lord is the Head, must be reformed and refined, to meet him at his coming, be that coming whatever it may, and for the new order of things to be ushered in, whenever it shall take place. My reader will agree with me, that we have had enough of abstractions and speculations; that it is high time for righteous action.

Having in view nothing but to serve God and my fellow men, desiring to speak only as the divine record testifies, I have endeavored to avoid unnecessary collisions and all harshness with brethren whose opinions on some points differ from my own. Being conscientiously sincere in my own views, I suppose them to be so in theirs; and as I would desire lenity and forbearance from such as differ from my views, so would I respect their sincerity and their feelings in regard to their own.

At the same time, whatever is in the world not of God, but sinful and immoral—and whatever is in the practices of the Church not in accordance with the Gospel, but, to my apprehension, Anti-Christian, I have freely testified against. In view of my accountability, I have not dared to spare sin, though found in the bosom of the Church. The great departures from Apostolic faith and practice, which have occurred since their times, and which remain to but too great an extent, notwithstanding the Reformation in Luther's time, I have endeavored to bring to view, and have urged a reform from them by considerations drawn from the nature and precepts of the Gospel.

In construing the Scriptures, I have endeavored to un-

derstand them according to their natural reading and most obvious meaning. Doubtless, as a general thing, the plain, common sense understanding of the sacred pages is the true one, that which leads us most safely in our investigations of the sacred oracles. From a different rule, it is but too manifest that in many attempted expositions there has been a wide departure from the true meaning of the divine word. To adopt the language of another: "It is I think, (says Lowman) a mark of a right understanding of the language of prophecy, to keep what appears the design and meaning of the prophecy in general, and what the whole of it laid out together points out to us; and not suffer a warm imagination to mislead us from the real intention and the spirit of prophecy, by following certain applications of the parts of it."

Another rule by which the writer has been much governed in the following work, and one which he deems of great importance, is that which is expressed substantially in the language of that excellent commentator, Scott, in speaking of Ezekiel's figurative, mystical city and temple, (chapter 40.) "If," says he, "we would judge of the propriety with which these glorious days of the Gospel were predicted under such allusions, we must place ourselves in the situation of the pious Jews when in captivity, who favored the very stones and dust of their city and temple; and who could not well detach their ideas of the Church's prosperity from that of the external splendor of the sanctuary, or conceive of more glorious times for the worship of God, abstracted from the contemplation of a larger temple and city." There is very much in the language of the prophecies which relates to the glorious age of the world yet to be witnessed, which we cannot make to correspond either with the commonly received sentiment respecting a Millennium, or the idea of a more perfect state as advocated in the following pages, only as we consider the age and circumstances of the world under which those predictions were put forth.

The writer has labored sedulously throughout the treatise to ascertain the import of passages of Scripture under consideration, in respect to their being of a literal or figurative signification. In some cases he has been aware of

a difficulty in determining whether the prophecy was to be received in a literal or figurative sense. But in most cases he has been able at least to satisfy himself as to the true construction—as he believes may be done when we sincerely and diligently labor to know the truth, and duly consider the general scope and bearing of the passages, their relations to the more immediate contexts and to the whole system of Revelation, as given in the complete Scriptures.

A. J.

RUPERT, Vermont.



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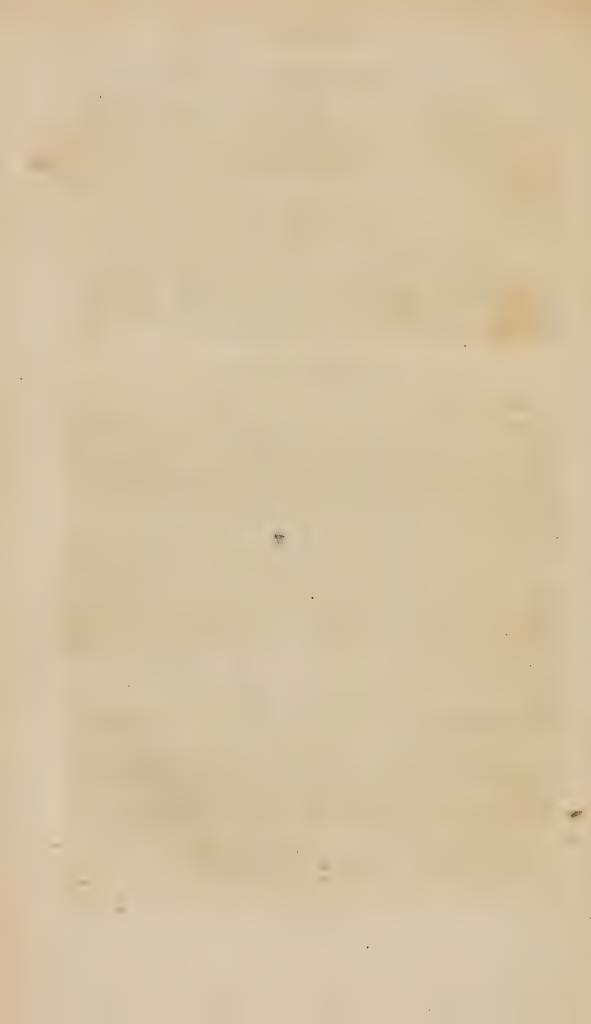
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PART I.

STATE OF THINGS AND EVENTS TO PRECEDE THE INSTITUTION OF THE NEW WORLD.

CHAPTER I.

CHRIST'S SECOND COMING.

OUR Redeemer has once appeared upon Earth, and gone from it. According to abundant predictions of the Scriptures, he is to come again. The assurances of this, are so many and so clear, that argument need not be adduced in proof of it. But there is a question, whether the passages declaring this fact, are to be understood in their literal import. Many of them speaking of his coming, in a manner as if the event were very soon to occur, and some of them seeming to connect it with the destruction of Jerusalem, some persons have supposed it is to be understood in a figurative sense, and as having been fulfilled in the destruction of that city, accounting that event as his coming in a providential manner. But in numerous other passages the second coming of our Lord is so spoken of, and in such connections, as to show, we think, that his second, as his first was, will be a literal coming. The representations of the event, in these passages, are such, that the common-sense judgment rejects the inter-

pretation making the predicted appearing but figurative, and decides that the Scriptures declaring it and alluding to it, do, taken together, and in their connections, make it manifest that the period is to arrive when the Savior will again come personally to earth. This, after all that can be said to the contrary, must remain the sentiment of the mass of the readers of the Bible, generally. It being so, that the second Advent of the glorious Redeemer, as yet to occur, is to be looked for, the question arises, When will our Lord appear the second time?—and when will he judge the world? On this question there are two systems of belief, opposed each to the other, as comprised in the following propositions of the respective systems, represented in opposite columns :—

Propositions of one system.

f The Apocalyptic Millennium, and the abundantly predicted kingdom of the Messiah, are one and the same.

The second Advent, and day of final judgment, are to occur, not before, but after the Sabbath age of the world, so much foretold in the Scriptures.

The judgment and conflagration of the world, and the bringing of its affairs to a conclusive settlement, is not to be at the time when the present scene of wicked disorder comes to a close, when

Propositions of the other system

The specific and peculiar Millennium, described in the 20th Chapter of the Book of Revelations, be it what it may, is not identical with the so much promised kingdom of the Redeemer, but is another event, occupying a different period.

The second coming of our Lord, to judge the human race, and to settle forever the affairs of this world, is to be at the end of six thousand years from the time of the creation, and before, and preparatory to its blissful rest.

The world is to be judged, all its works consumed, and its affairs conclusively adjusted, at the ending of the present state of sinful disorder, and at the time when the great apostacy is made to have

the great apostacy ends and the "Man of Sin" is put out of the way—but one thousand years, at least, afterwards, there having been, in that interval, a state of great (though not perfect) peace, holiness and happiness.

The earth, at the day of judgment, is to be burned to annihilation, or if not consumed to that degree, is to be entirely destroyed, or every thing is uncertain about the subsequent state of it, or the use that is to be made of it.

The day of rest and happiness, which the earth is to enjoy, will be only temporary, a period of one thousand years, or else a space longer than that, indefinite, yet limited.

The Redeemer is to reign as Mediatorial King, until the day of judgment. He will then give up the reins of government, which have been committed to his hands, to the Father. [If there be some idea of his ruling as King after that event, it is expressed in general terms, and altogether indefinitely.]

an end, when anti-Christ is destroyed—and before the great jubilee, so much foretold by Prophets and Apostles, shall be ushered in.

The earth, at the Great Day, is to be burned to the consumption of all the evil that shall be in it, and to the purification of its elements, for its re-moulding, to be made the eternal inheritance and abode of the righteous.

The period of happiness under the reign of the Messiah, being once commenced on earth, will never come to an end.

The Messiah has received a general, delegated power, exercised in effecting the work of Redemption, to continue to the day of judgment, when he will yield it up, and will then receive from his Father, a kingdom of his own, the "New Earth, wherein dwelleth righteousness," where he will forever dwell with, and reign over his people.

Formerly, and for many years, the writer of these pages, entertained the views presented in the first column above. With deep interest did he contemplate the future glory of the Church, in the expected temporal Millennium. While writing a treatise upon the Millennium, in accordance with the current views concerning it, he found embarrassment at every step. Passage after passage of the Scriptures occurred, speaking a language contradictory to those views. Yet I knew not how to yield to even a doubt of the validity of those established and prevalent opinions, and persisted in deciding, as is so com-

mon for men to do, in favor of long-cherished and widely sanctioned sentiments. But eventually, influences arose, before which the cord that bound me to those doctrines gave way, when, proceeding to take a new view of the Scriptures, I saw clearly that my former opinions had been erroneous, that I had been holding opinions contrary to the plain teachings of the Bible—and found all clear and consistent, viewed in the light of the propositions set down in the second column, as above.

Whatever may be the reader's opinions on this question, he is invited to an examination here, of some of the passages in the Scriptures revealing the "things that are to come," and specially touching this subject of our present consideration. The seventh chapter of the prophecy of Daniel can hardly be considered as otherwise than one of these. Here is represented the "Ancient of Days," seated in majesty and glory on his throne of judgment, with unnumbered myriads attendant upon him, the "judgment is set and the books are opened." A blasphemous beast is judged, slain, and his body given to consuming fire. One, like unto the Son of Man, is seen, coming to the Ancient of Days, and receiving from him a kingdom, including all nations, one that is to be endless, never to be destroyed, never to pass away. And the kingdom, and the greatness of the kingdom under the whole heaven, is given to the people of the saints of the Most High, and which they are to possess forever, even forever and ever.

Now, with the sentiments comprised in the propositions of the first column, what can we make of this prophecy? We must decide that the event, described in those sublime and apparently plain and conclusive terms, cannot be the general, final judgment of the world; for, according to those propositions, the fulfillment of this prophecy, the "judgment" here revealed, must precede the introduction of the Millennium, while the final judgment is to succeed to the consummation of all things, as Scott has it. Other Commentators, as Henry, for instance, though seeming to refer the description in this chapter, to the final judgment, yet express themselves in such a manner as to leave one in uncertainty whether they do really hold so or not.

And thus it is with the expositors, who carry with them, in their investigations of this and many other passages referring to the same event, their system of a temporary Millennium, to precede the coming of Christ to judge the world. They are evidently perplexed, and their expression has much of vagueness and inconsistency, as must needs be, while there is in their minds such contradiction and confusion, as that system produces in its application to the Scriptures. The plain, obvious reading of this passage in Daniel, is such, as those Commentators themselves acknowledge, as to be naturally taken for a description of the final and general judgment. Yet, to admit it to be such, would cross the track of that system, as anti-Christ or the Beast is destroyed at the judgment here described, while their sys-

tem does not place that destruction at the final judgment, in the end of the world. This judgment too, occurs before the great Sabbatic Rest of the earth, and their system places the final judgment after the Millennium is past. Here too, in the judgment described in this Scripture, is the giving of a kingdom to the Savior—a kingdom on earth, a dominion over the whole earth, and to continue henceforth everlastingly. But their system recognizes no kingdom of his, but a Mediatorial one, to end with the temporal Millennium. The saints of the Most High are here also represented as coming into possession of the kingdom, and that too “forever, even forever and ever.” This is inexplicable, in connection with that system. This Scripture contravenes that system in so many particulars, as evidently to perplex and confuse expositors who carry the belief of it along with them in their investigation of the passage. Indeed, with the belief which the Commentators, with the Church in general, entertain in regard to the Millennium and the second coming of our Savior, no rational exposition of this Scripture can be made out.

But apply this passage to the opposite system, represented in the foregoing second column of propositions, and we find no embarrassment. There is perfect harmony, concurrence, and confirmation. The judgment here described, is the final, general judgment. Anti-Christ is destroyed—the whole earth purified of all evil and contamination by the “fiery stream which issued and came forth before Him:” is given entire to Christ,

as his own proper kingdom, his everlasting dominion—and with him the righteous, his redeemed, possess it as their everlasting heritage, their eternal rest.

Take another passage of the sacred volume, in the third chapter of the second Epistle of Peter. Here we have a prediction of “the day of the Lord, in the which, the heavens being on fire, shall be dissolved, the elements melt with fervent heat, and the earth with the works that are therein, shall be burned up.” This declaration is accompanied with the assurance that the former (now the present,) heavens and earth, shall be succeeded by new heavens and a new earth, as God hath promised. Although some regard the whole of this prophecy as figurative, it is probable that most of the eminent commentators understand this “day of the Lord” to mean his second coming, literally; and the “burning” to mean a literal conflagration of the material heavens and the earth. But while they dwell upon the coming of the Redeemer to judge all mankind, and the end of this world in its destruction by fire, as foretold in this Scripture, they pass lightly over what is said of the new heavens and earth, as if aware that their general system of belief in relation to the Millennium and the final judgment at Christ’s second coming, were in the way of the prophecy. They are thereby disqualified for making much out of what the Apostle seems to seize upon with so much delight, and which he so emphatically declares, the succession of the New Heavens and New Earth, wherein only righte-

ousness is to reign, in contradistinction to the former state of this world, filled with wickedness and groaning and perishing under the curse. They expressly or impliedly admit that the Apostle in saying, "we look for a new creation, according to promise," had reference to the prediction in Isa. 65: 17, &c.; yet holding this passage to be figurative, only describing the most prosperous and peaceful days of the church on earth. But while this is said, they will add, "yet here, (in Peter's epistle,) the state of the righteous after the judgment and dissolution of this world, is evidently intended." What! the prediction figurative of the prosperity of the temporal Millennial church, and yet the thing promised in it a substantial reality, something to be after the day of Judgment! Is not this confusion—exposition like this? Did not Isaiah prophecy precisely what the Apostle and others with him were looking for? If not, how could they be said to be looking for it *according to promise*? The same must have been foretold by the Prophet, that was looked for by the Apostle. Yet commentators seem not free to treat the matter as if it were so—and why? Because their system of belief does not recognize the doctrine, that the earth after being dissolved by fire, is to be re-organized to perfectness, as the everlasting home of the righteous. Though they look not for this, it seems the Apostle did, as a firm, consoling and joyful expectation.

Were they free from the influences of that system, so that they could come to the investigation of these Scriptures with no erroneous pre-

possessions, would they not find them all clear, harmonizing with each other, and explicit? Then would they not see the "day of the Lord," the general conflagration, with the new creation succeeding it, to be indeed realities? Then would they see the perfect agreement between Isaiah, Peter and John, in what they describe of the New Earth. And with the same feelings that glowed in the Apostle's bosom, could they look forward and see, arising from the ashes of the burned globe, a new structure, in every thing perfect and blissful, incorruptible, imperishable, immortal.

Another passage of the prophetic writings of peculiar interest in connection with this subject, is the second chapter of Paul's Second Epistle to the Thessalonian Christians. In the preceding chapter, is described the coming of the Lord Jesus in terrific majesty—in flaming fire, taking vengeance on wicked men, on the haters of his cause, on persecutors of his people—and to give his people rest from all their troubles. In this second chapter the same subject is pursued. "Now," says the Apostle, "we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in your mind, or be troubled, as that the day of the Lord is at hand." He then proceeds to assure his brethren that the coming of the Lord, of which he had been speaking, would not take place until there should have been a marked apostasy, and a power should have arisen in the Church of monstrous impiety and blasphemy; and that the "coming" would occur when the time should

have arrived for putting that wicked power out of the way. "That wicked," he adds, "shall the Lord destroy by the brightness of his coming."

Can it be supposed the Christians at Thessalonica received in this communication any impression other than that the second advent of our Lord, and the final Judgment, are to be at the time the "Man of Sin is to be destroyed?" Can any mind unsophisticated and unbiased, receive a different idea from this Scripture? Should a voice from heaven explicitly proclaim, The world shall behold the Judge of all descend, to execute its final doom at the moment when the great Apostate shall be destroyed—would that more explicitly declare the fact, than it is asserted in this passage of the Bible? So clear is it, that those good men who undertake to expound this Scripture without admitting this, manifestly labor to a great disadvantage. Why, after the plain and just explanation which they give of the two first verses of the chapter, do they not proceed with a comment on what follows, after the rational and obvious meaning of the text? It must be from the pre-existing belief in their own minds, that Christ is not to appear, nor the world to be judged, till a long time, at least a thousand years, after the "Man of Sin" shall have been destroyed. If, in coming to this Scripture, they would so far lay aside their prepossessions as to yield their minds to its plain declarations, would it not lead them at once into the system of belief, in relation to this subject, which is comprised in the propositions of the second of the foregoing opposite columns?

Another passage relating to this subject occurs in the eighth chapter of the Epistle to the Romans, 19th to 23d verse inclusive—where the “creature,” the “whole creation,” is spoken of as having become subject to vanity, travailing in pain, groaning, and waiting for redemption,” until the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” By the commentators generally, this is considered as one of the most knotty passages in all the apostolic writings, and men of strong minds hardly know what to make of it. For instance, take up Jenk’s Comprehensive Commentary, and we see our ablest writers, one after another, laboring to make out an interpretation by criticisms upon the word *Ktisis*, that which is translated “creature” and “creation,” and trying what may be made out by giving it this or that shade of meaning. Still their difficulty seems to remain. Now, were these learned men to adopt the view, as we think St. Peter has declared, that after the present world shall have been burned, a new one will be organized of its elements, free from all the evils pertaining to the present one, perfect in every thing, might they not, in the light of this sentiment, plainly see the meaning of this passage in Romans? In that light let us now contemplate this passage, considered generally as being so difficult. That excellent expositor, Henry, has done so, and we see the whole matter is made plain. Taking the ground that the “fire of the last day will be a refining, not an annihilating one”—that this lower

world will be re-moulded, so that "when there shall be new heavens, there will be a new earth," he has no difficulty in showing how the "creature"—created things—the whole frame work of Nature, now in an evil condition by reason of sin and the curse, groaning and travailing under that condition, and for a time enduring the burden—might, in the language of figure, be said to hope, and wait in expectation of deliverance, when the saints will realize the consummation of their "redemption," in the resurrection of the body.

Many other passages in the Scriptures, than these we have now adduced, concur in the prediction of a great apostacy in the Church, the general reign of licentiousness, to be terminated by the second advent of Christ and the judgment of the world, all these to precede its great rest. Take for example, Rev. 11 : 15. "And the seventh angel sounded, and there were great voices in heaven, saying, the Kingdoms of this world are become the Kingdom of our Lord, and of his Christ, and he shall reign forever and ever." This must be at the time of the last judgment, the great, final judgment of the world, for in connection with it, is the heavenly anthem in celebration of the events : "We give thanks, O Lord God Almighty, which art and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy

name, small and great ; and shouldst destroy them who destroyed the earth."

All those Scriptures which describe the destruction of the world, yet to occur, as to be effected by fire, specially, harmonize in representing that event, not only as contemporaneous with the final judgment, but as preceding the full, peaceful reign of the Redcemer, as preparatory and introductory to its consummate and eternal establishment. Thus we have seen, in the passage we have noticed in Daniel, in 2d Thessalonians, and in 2d Peter. Ezekiel speaks of fiery storm which should fall upon the unrighteous combination, the hosts of Gog and Magog, assembled against the people of God. Ezek. 38 : 22. Isaiah, in the last chapter of his prophecy, evidently having the same combination in view, says : "Behold, the Lord will come with fire, with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire, for by fire and by his sword will the Lord plead with all flesh." And what other than the same period and event are described, Rev. 20th chapter, where it is said of Gog and Magog, with their assembled multitudes, combined and marshalled for the destruction of God's people, that "fire came down from God out of heaven and devoured them ?" In the 97th Psalm, we meet with this declaration : "A fire goeth before Him, and burneth up his enemies." In this and in the preceding and the following Psalms, the writer, under the spirit of inspiration, describes a coming of the Lord to reign on the earth, and to fill it

with blessedness. How can we account for this description of a destruction by fiery wrath, in connection with that government of His, which is represented as being so benign as to make the whole earth so joyful, that all things animate and inanimate, are by figure described as singing and shouting in praise and transport? Regarding it as a description of the world's final judgment, and the peaceful, happy and unending reign of Christ over the whole and entire earth succeeding it, it appears altogether natural, consistent and lucid.

In Zechariah, 14 : 5, it is prophesied, "The Lord my God shall come and all the saints with thee." It seems the Prophet is speaking of the time when the present evil state of the world shall end, and a happy one commence. For what does the Lord come with all his saints, at that epoch, but to judge the world and enter upon his own everlasting kingdom on earth?

Another passage of this kind, is 2d Timothy, 4 : 1—"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."—Here, the second advent of our Lord, the universal, final judgment of the whole world, and the full institution of Christ's kingdom, are conjoined in a manner that places their connection beyond question.

One more passage to this point we will notice, Hebrews 10 : 12, 13—"But this man, (Christ Jesus,) after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his

footstool.” What “expectation” is this, and what subjection of his enemies, with which the fulfilment of that expectation is connected, is this, but the expectation of receiving his own proper and everlasting kingdom over all the earth, when all who shall have resisted his authority, obeyed not his gospel, shall have been removed from it? all opposition forever subdued, and his kingdom established forever.

NOTE.—I am aware that an objection will arise in the minds of some against the idea that the world during the reign of the Messiah, will be perfectly sinless and blessed, from the manner in which a certain class of Scripture passages speak respecting that period; but the individuals who may entertain this objection, will upon examination, find those passages as much in their own way as mine. They hold to a Millennial state almost sinless and nearly free from evil, but those passages seem to intimate, that during the age of rest there will be a good deal of sinful disorder, with trouble. They so dispose of them as to have them out of their own way. I think they will be out of mine likewise.

CHAPTER II.

THE MILLENNIUM.

IN the twentieth chapter of Revelations, a peculiar period of a thousand years' duration (hence termed the Millennium,) is described. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison.

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven and devoured them."

In the Church, in both ancient and modern days, the opinion (founded on this Scripture) has prevailed, that, somewhere in the course of time, there is to be a period remarkable for the cessation of wickedness, the reign of righteousness, and great blessedness to the people of God, and of great glory to his cause. In thus much there has been a general agreement ; but a division of sentiment has prevailed as to the manner and particular circumstances of this reigning of Christ and blessedness of his people. By some it is regarded as a spiritual reign of Christ with his people on the earth, for the space of a thousand years. But this class, considering this Apocalyptical Millennium as the identical kingdom promised the Messiah, and feeling the force of the many passages which speak of the great duration of that kingdom, are rapidly taking the ground, that this Millennium is to continue some hundreds of thousands of years. By others, it is believed that at the commencement of that period, the Lord himself will descend, personally, from heaven, raise the dead bodies of his people, who had lived and died on earth, making them immortal, crowning them with blessings and honors, he remaining

with them and reigning in the glorified state, for the term of a thousand years.

It has been the expectation of both these classes, that at the expiration of the thousand years, a change would take place. Here again has been a difference of opinion as to what that change would be ; those holding to the spiritual reign and spiritual resurrection, believing that when the loosing of Satan should take place, there would be a real apostacy among men, restraint being taken off, wickedness would come to prevail generally ; the godly, becoming few in number, would be driven into close quarters, and in danger of extermination, when fire would fall from heaven, destroying their besieging enemies. The other class, believing in the personal reign of Christ, and a literal resurrection of the righteous dead in that "first resurrection," suppose that when Satan is set at liberty, and goes out to deceive the nations in all parts of the earth, nothing more is meant, than that the wicked dead will then be raised from their graves, and all their old venom being revived with their bodies, they will unite in an effort to destroy the immortal righteous.

A little investigation shows difficulties in both these systems. The plain reading and common-sense understanding of the Scriptural representation, show, that when Satan, loosed from his prison, goes out to deceive the nations dwelling in the four quarters of the earth, he finds vast masses of mankind who had never been christianized, had not belonged to the true Church in

any part of the thousand years—and farther, that they are really living, and yet mortal men, not persons raised from their graves, that he seduces and leads on to the crusade against the righteous. This contradicts both those theories, that of the spiritualists, and that of the literalists.

Having, therefore, in this, a portion of the Scriptures, so difficult to be understood, with only our present light, is it proper or just to make it a *regulator* of all the prophecies which are understood as having a relation to the future?—prophecies that, viewed, each by itself singly, or taken together connectedly, are simple, plain and harmonious?

Under the difficulties and contradictions involved in both these theories, the writer is constrained to believe with Prof. Bush, and some others, that this Millennium of the Apocalypse, (be it what it may,) has its date and fulfilment prior to the expiration of six thousand years from the creation of the world. To place it subsequent to this, deranges the whole body of prophecy of what is yet to come, and brings this passage in conflict with the general tenor and special declarations of the prophecies.

Those who hold the theory of only a spiritual Millennium, are perhaps pretty unanimously of opinion, that the second coming of our Lord, and the day of Judgment, will not occur until the thousand years are accomplished—thus placing those events the whole length of their Millennial period, beyond the place assigned them by all those passages of Scripture definitely describing

them. Almost unnumbered passages speak of the expected coming of our Lord as an event soon to occur, and as being attended with the immediate and final deliverance of his people from all their troubles, the perfection of their redemption, and consummation of their happiness and glorification forever, with the full and eternal establishment of his own kingdom. The general and final judgment is also connected with his coming, as a cotemporaneous event, indeed as the first object, after the simultaneous resurrection of the dead, to be accomplished by it. The same persons identify this Millennium as the promised kingdom of the Messiah, thus making it a temporary kingdom, contrary to the many express declarations of the Word of God, which most plainly declare its eternal perpetuity.

To place the day of final judgment, not as an event to be expected in this age of the world, but after it shall have been settled into peace for a thousand or for hundreds of thousands of years, destroys the force and meaning of many passages of the Scriptures. The theory stands directly in the way of their natural, plain signification and declarations.

Those who believe the Apocalyptic Millennium as yet to come, and that it will commence with the personal appearance of Christ, to raise the righteous dead, and reign with them a thousand years on earth, before others are raised and the final judgment takes place, do also seem to disjoint the Scriptures, and evince great incoherence and various inconsistencies and contra

dictions in their theory and their reasonings. In reading some portions of such authors as Gill, Irving, Miller, &c., we seem to be travelling an airy region, filled with dreams and shadows. According to them, Satan is bound at the commencement of their Millennium, all the wicked removed, in some manner, out of the way, the earth filled with righteous, immortal inhabitants, and through the whole period possessed by them. But at the end of that long term matters are changed—there is a resurrection of the wicked, (burnt up before,) who, together “with the whole posse of devils, will make the Gog and Magog army, who shall be in the four quarters of the world, and who go up on the breadth of the earth, being animated to make this last and foolish effort for the recovery of their liberty ; in order to which they will encompass the camp of the saints about, and the beloved city, who will be in no manner of pain or uneasiness at the appearance of this formidable army, being clothed with immortality, secured by the power of God, Christ being with them ; then fire shall come down from heaven and devour the wicked.”—(Gill.) What but error in the starting point can lead rational men to involve themselves in such inconsistencies and absurdities ? Let them be freed from their theory in regard to the Apocalyptic Millennium, and they would have a literal coming of the Lord, a literal resurrection, and the conclusive judgment of the world, at the point where unto they are looking for the two first of these events, (in part, as they expect then the

resurrection of the righteous only,) but between which and the latter they place an interval of at least a thousand years. What mind unbiassed by theory, in reading our Savior's declaration of a coming resurrection of all that are in the graves, comprehended in the two great classes, those having done good, and those having done evil,—would have a shadow of suspicion that a thousand years would intervene between the resurrection of the one and the resurrection of the other class? “The HOUR is coming,” says he, “IN THE WHICH all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”—(John 5 : 28, 29.) Mark the explicitness in respect to the coincidence of the resurrection of both classes :—“the hour”—not the age, the thousand years' period; but “the HOUR is coming in which (hour) ALL that are in the graves shall hear his voice”—(all shall hear the same call of the Son of God)—“and shall come forth”—(all shall come forth, as all hear the voice—and all in that “HOUR.”) Simultaneous with this universal resurrection, is the universal and final judgment, declared by this Scripture, which so perfectly agrees in all these particulars with other Scriptures describing the same events.

Professor Bush has done much service to Christianity in so ably maintaining that the Millennium described in the twentieth chapter of Revelations, is not identical with the often pro-

mised kingdom of the Messiah.* Great injury, I think, has been done to the cause of truth, by their identification by the religious community. It has thrown the most serious obstacle in the way of a fair examination of those passages which relate to the *time* of the general judgment, and of a just understanding of those numerous ones describing, or referring to the glorious kingdom and reign of the Prince Immanuel. But he seems to fail, in not considering that the final judgment and settling of the affairs of this world, will take place at the time anti-Christ is to be destroyed; or that the kingdom of the Redeemer, when once (at that time) established on earth, will be eternal, but only "unlimited," (as he repeatedly remarks,) while the persons who compose it will not be immortal, but "mortal men, inhabiting houses of clay." Had he recognized the judgment of the great day in that place, and the endless perpetuity of the Messiah's kingdom to follow it, and the subjects of that kingdom as possessing immortality, he would have fairly opened the way for an harmonious view of the Scriptures relating to all the important points involved in the subject.

*Why should they be considered as being the same? The manner in which they are spoken of is perfectly dissimilar. The Apocalyptic Millennium is limited, and that in the most express manner. In verse after verse of the chapter in which it is mentioned, it is said to be only for one thousand years. On the contrary, in numerous passages, the kingdom and reign of the Messiah on earth, are spoken of, and that in language plain, and not easily misunderstood, as being endless.

CHAPTER III.

CHRIST'S OWN PROPER KINGDOM.

THE idea seems to have prevailed, that the mediatorial rule of our Savior is to continue during his glorious reign in the earth, in its state of peace, rest and holiness. But is not this to mistake, in some measure, the nature of his reign, as well as to leave an opening for a great misconception in regard to the duration of his kingdom? Two forms of government are spoken of in the Scripture, as pertaining to the Redeemer: one as a delegated power, for effecting certain temporary purposes, and of course temporary in its own existence; the other, an absolute reign in his own proper kingdom, which is to be assigned him, and to be an everlasting dominion. The first, undoubtedly, is that of which he speaks: Mat. 28: 18—"All power is given unto me, in heaven, and in earth," and which is described by the Apostle, 1 Cor. 15: 24-28: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign until he hath put all enemies under his feet. The last enemy shall be destroyed, death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, who did put all things under him."

And when all things shall be subdued unto him, then shall the Son also be subject unto Him who did put all things under him, that God may be all in all."

We are taught he is to exercise this delegated power, while personally seated at the right hand of the Father in the heavens, whereunto he ascended after his resurrection, and where he will remain until the work he has been commissioned to execute shall be completed. "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool."—Psalms 110: 1. "But this man after he had offered one sacrifice for sin forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."—Heb. 10: 12, 13. And what, while there, is he "expecting" but the reception of his own proper kingdom, the everlasting dominion of the whole earth, when all enmity shall have been subdued, all evil removed from it, and all restored, renewed to perfectness in every respect? That such a kingdom is to be given him, is shown most clearly from many declarations of the Scriptures. In reference to it himself, by parable, he says: "A certain nobleman went into a far country to receive for himself a kingdom, and to return," &c. The Evangelist who records these words of our Lord, says he spake the parable, "because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear."—Luke 19: 11, 12. Announcing the birth of the Messiah, the angel adds: "He shall

be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David ; and he shall reign over the house of Jacob forever ; and of his kingdom there shall be no end.”—Luke 1 : 32, 33. “Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even forever. The zeal of the Lord of hosts will perform this.”—Isaiah 9 : 7. “And the seventh angel sounded ; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign forever and ever.”—Rev. 11 : 15.

So clearly apparent is it, that Christ's delegated mediatorial administration is to terminate, and to be succeeded by his perpetual, endless reign, over a kingdom assigned him as his own, forever and ever. And when will he lay aside the one, to be invested with the other ? Plainly, when the world's probation shall have come to an end, its final judgment shall be executed, all its evil destroyed or removed, and the earth and heavens restored to their primitive goodness, excellence and glory ! “And he shall send Jesus Christ,” said the Apostle Peter, in his exhortation to the Jews, after our Lord's ascension, “who was before preached unto you : whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.”

Let us here repeat some of these assurances which "God hath spoken by the mouth of his holy prophets," and notice the clearness, fullness and harmony with which they foreshow the proper and everlasting kingdom of our Savior, having for its territory this whole earth, purified by fire, remoulded to its Eden state, and for its subjects, all the righteous that shall have ever lived upon it, raised to immortality; and its establishment being immediately preceded by the destruction of Anti-Christ, the termination of the wicked and evil state of the world, by the judgment of Heaven, and by the final destination of all mankind, as determined by the "judgment of the great day." Though we have before adverted to some of the following passages, we may here insert them in full. "I beheld," says Daniel, "till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him. Thousand thousands ministered unto him; and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened."—Daniel 7: 9, 10. And again, (verse 13, 14)—"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and lan-

guages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And further, (verse 18)—"The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." And yet farther, (verses 21—27): "I beheld, and the same horn made war with the saints and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom, are ten kings that shall arise, and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

In his second epistle to the Thessalonians, the

Apostle says it is a "righteous thing with God" to "recompense rest" to his "troubled people;" "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in all them that believe, (because our testimony among you was believed,) in that day."—2 Thes. 1: 7—10. And farther, (chap. 2: 1—9)—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. * * For the mystery of iniquity doth already work, only he who now letteth, will let until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his COMING."

Writing to Timothy, the same Apostle says:

“I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his APPEARING and his KINGDOM.”—2 Tim. 4: 1. Jude, describing the apostacy, hypocrisy and blasphemous wickedness of the last days, says: “Enoch, also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”—Jude, verses 14, 15.

With a quotation of but one more of the numerous passages describing this subject and referring to it, we may leave it to the reader's contemplation, and to his own decision for himself, whether the world is to look for the coming of the Lord for its final judgment, and the establishment of his own everlasting kingdom on the purified and regenerated earth, at the termination of the evil state of things at present existing, and to continue to become yet more evil till his advent—or to have, before that event, or before the Judgment, a temporal state of rest, peace and holiness, to a degree far greater than known before, to be succeeded by the general judgment, with no definite expectation of any proper kingdom of his to follow, or of the subsequent destination or state of the burned earth:—

“This second epistle, beloved, I now write unto you, in both which I stir up your minds by

way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior—knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, “Where is the promise of his coming? for since the fathers fell asleep, all things continue as from the beginning of the creation.” For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth, standing out of the water and in the water; whereby, the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for, and hasting unto the coming of the day of God, wherein the heavens, being

on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2d Peter, 3 : 1-13.

NOTE.—At the close of the preceding chapter mention was made of the evil resulting from identifying the Apocalyptic Millennium with the much predicted kingdom of the Messiah. We here repeat the idea as regards the confounding the mediatorial ruling of the Redeemer with his true proper kingdom and reign. This, equally with that, seems to be radically erroneous, and fatally bad, standing most effectually in the way of the right reading and interpreting the prophecies. It is utterly impossible to peruse many of the plainest and most important predictions of the Word of God, having a bearing on what has been named, and understand them as they naturally speak, while a person continues so to hold. Let an individual cease thus to confound and identify, and he will find a most perplexing embarrassment removed out of the way of his understanding, and explaining, in a natural and easy manner, one and another of the prophetic sections of the Sacred Scriptures.

CHAPTER IV.

CONDITION AND CHARACTER OF THIS WORLD YET TO PRECEDE CHRIST'S COMING.

The prophetic declaration, that "many shall run to and fro, and knowledge shall be increased," is reasonably supposed to refer specially to the times immediately preceding the establishment of the Redeemer's kingdom. At the time of his first advent, the world had rapidly advanced to a degree of light, improvement and refinement, far beyond its condition through the ages preceding. It is reasonable, as well as seemingly scriptural, to expect a proportional advancement in knowledge, wealth and refinement to precede his second coming.

The present day is marked by peculiar, unprecedented advancement in knowledge and improvement. The heavens and the earth are scanned with zealous and scrutinizing investigation for new discoveries. Man himself, as a compound being, of mind and matter, with the reciprocal relations and influences of these constituents of his nature, is better understood. The elements of Nature are more and more closely sifted and analyzed. In every department of nature and art, there is an apprehension and understanding of things far beyond what has obtained before. There is an ardor in investigation, a wisdom for comprehending and adapting, and a power for operating, unprecedented. New discoveries in mental and

physical laws are made, and new appliances and adaptations are instituted. Labor-saving machines are, and will continue to be invented and multiplied, by which human labor is diminished, and time saved, while the products of skill and force are greatly increased. By the improvements in Agriculture, richer harvests and more exquisite fruits will be produced, to most abundant supply and the fullest luxury. Commerce will continue to extend itself, so as to afford all the necessities, conveniencies, luxuries and elegancies of life, to the inhabitants of every spot on the globe. By the application of steam-power, and by other inventions, appliances and facilities, the conveyance of persons and things will become so rapid, so cheap and so easy, as to facilitate and increase travel and transportation to the utmost degree. These advantages will afford men the time, opportunities and means for study, for the acquisition and dissemination of knowledge—for pleasure—for display—for wealth—and for refinement, vastly exceeding what the world will have ever experienced before—affording unprecedented opportunity, means, capacity and scope for the acquisition and enjoyment of useful knowledge, and for the practice of virtue and piety; or for avarice, pride, ambition, violence, fraud, sensuality, dissipation and excess of every kind, as mankind shall prove themselves disposed to improve them to God, or pervert them to evil.

With such powers, means and opportunity for the widest indulgence of the passions—with such leisure, wealth, opulence, grandeur, elegant glitter,

splendor, and such facilities for extensive intercourse and association; such resources for the gratification of every appetite and propensity, the human heart will be tested to the uttermost, and there will be brought out the full development of its character. If, under those circumstances, wickedness shall abound, and attain a luxuriant growth, that all flesh shall again, and to a yet more enormous degree, "corrupt itself before the Lord," as it did before the destruction by the universal deluge, it will be only what is to be expected from the power of sin, and from the fact that human nature remains the same, only waiting opportunity and scope for the manifestations of its utmost perversity and most desperate wickedness—will afford the full and conclusive proof of that depravity which perverts prosperity to the purposes of wickedness. It will prove that no outward circumstances or influences can affect the diseased heart to the subjugation of its evil propensities, and the purification of its corruptions—that this can be effected only by the power of Divine Grace, in the Gospel, the influences of the Holy Spirit, and the administration of restraining and constraining providences. It will show to the fullest demonstration that the world cannot, by its own wisdom, by all its own light, study, science and improvement, be made truly to know God. So it was apparent, to some extent, in the enlightened, learned and refined nations of the Apostles' days;—the "Greeks sought wisdom," the Romans were learned, wealthy, luxurious and powerful, and yet all, generally,

given to vice, wallowing in iniquity, "foaming out their own shame," the higher as well as the lower classes, demonstrating the strength of sin. The experiment will be made, fully and completely ; by its flooding light and every outward means for improving its morals, making it virtuous and holy, it will be conclusively and incontestably proved, whether with those perfectly favoring circumstances, the human heart possesses within itself the disposition and ability, to correct and subdue its evil propensities, to become pure, to return to God and yield to his authority,—or whether, with all these advantages, it will not only persist in its evil, but pervert them to its deeper corruption and grosser wickedness. If this latter result shall follow, it will forever demonstrate the inveterate nature of sin, and the enmity of the carnal mind against God, and its insubordination to his law. Many to this day are indulging and cherishing the belief (and it seems the sentiment is becoming more and more prevalent,) that such as have experienced no special moral and spiritual change of heart and life, are not so depraved but that they, with suitable training and favorable circumstances, would become virtuous and pious, almost of their own accord. These almost, if indeed they do not quite, reproach others as hindering the reform of the race, which they imagine would have taken place before, had proper sentiments (such as they hold,) been promulgated, and the proper influences been imparted. Let then the experiment be fully made, the fairest and fullest trial be given ;

and if it be witnessed by the whole universe, that under those most favoring circumstances, as well as under the varied conditions and circumstances of preceding ages, the human mind still clings to its depravities, corruptions and wickedness, and manifests itself in yet grosser and more high-handed vice and blasphemy, it must be settled forever, that the natural heart is desperately wicked, that sin has intertwined itself into its texture, and that of itself it has not the virtue for becoming pure, and practicing holiness.

Should it be seen, in this full and complete trial, that the world has persisted in its evil, and under the clearest light and highest prosperity, but waxed worse and worse, all wise and holy intelligences would be convinced of the uselessness, rather the impropriety, of the continuance of the present order of things, and of the justice and fitness of the judgment and change then wrought upon it. Seeing that, notwithstanding the greatest of favor shown them, the ungodly will not learn righteousness, they will give up to the conviction that it is vain to look for the world's reform and restoration, otherwise than by that judgment and new creation. They will acknowledge the probationary experiment fairly tried, and avow that there can be no use in a longer continuance of it. To the angel, standing upon the land and the sea, proclaiming, "Time shall be no longer," they will be prepared to respond "Amen! even so, let the world's probation close forever."

CHAPTER V.

REFORMS.—THE CHURCH TO BE REFORMED.

IN this day we witness an awakened spirit of reform. Many things are viewed with a different eye, from that with which they have been regarded for ages before. Things that have been practiced without a thought of their being wrong, without a thought of their being forbidden by the language or spirit of the Gospel, are now inquired into, and found and felt to be contrary to that pure, strict, self-denying institution. Extensively is there manifested a disposition to abandon those things.

The Lord's people are not content to slide along, leaving these obvious evils, and usages of doubtful character, to remain as they have been. They are bestirring themselves to the work of reform. This is what we might reasonably look for, as a characteristic of the times, when the "day of the Lord" is approaching near. Then we should suppose they would look with a scrutinizing eye, about them, and, seeing the iniquity, would put on the armor and go forth to action. Contemplate the present aspect of things: see what is doing: witness the testimony which is beginning to be borne against whatever is viewed as sinful and wrong.

War is coming to be regarded as entirely repugnant to the letter and spirit of Christ's kingdom. The wickedness of its practice is felt. The

strong sense of its Anti-Christian nature and influence, is impelling those who feel it, to testify against it faithfully and perseveringly. And will they not continue to do so, until all the servants of Jesus are freed from both the spirit and practice of it? from all participation in it?

The enslaving of man by his fellow man, so contrary to all reason, benevolent principle, and the laws of heaven, and which involves so much cruelty, sin and crime, and yet so extensively practiced in all countries and ages, and in latter days even by those who wear the Christian name; is beginning to be viewed in its true character. And a strong and increasing testimony is enforcing the charge against slavery, as one of the greatest crimes against man, and one of the highest offences against God.

Intemperance, drunkenness, in all its degrees, is engaging the attention of many, insomuch that the most vigorous and efficient efforts are aroused and enlisted against it.

Impurity, "the lust of uncleanness," which has been so prevalent in the world, almost universal, is no longer to be left to its brutalizing, demoralizing reign, unrebuked, unmolested and unopposed. Still, undoubtedly, will it exist and prevail: the rich, the high, the low will continue in the course of debaucheries, yet no longer without rebuke of their iniquity. They will be admonished of their sin. By the virtuous, the true friends of God and of mankind, their criminality will be held forth to the light of the sun. Their characters will be exhibited in their true colors

to the view of all. If they will still persist, their guilt and shame must be exposed in the light of open day, before their faces. Moral Reform Societies are rising up and doing their excellent work. May God speed them in it, to the strengthening of the pure, the recovery of the betrayed and wandering, and the confusion of face in all the incorrigibly guilty.

Not only these, but a host of other vices are attracting attention, and calling forth efforts for their resistance and suppression. No longer are they suffered to take their course unreprieved, but are treated as evil things; mankind are warned against them, and their extermination is attempted. Many a one, with devotedness and zeal for truth and righteousness, is taking strongly hold on the work of reformation, waging earnest, uncompromising warfare against the corruptions that are in the earth. They seem no longer disposed to halve the matter, or compromise with sin, to smoothe it over, as much as to say of this and that custom or practice, "Though they be not quite right, we will not be severe against them—it is not best to make a disturbance—they are popular sins, and have obtained undisputable currency,—men have become so habituated to them; and it will be vain to remonstrate, it would only excite displeasure, and we must not expose ourselves to the rage of the world, but may occasionally drop a word against these evils, and get along the best way we can." This, the language of time-serving, has been the language of most in former periods, and is that of many still;

but is not the language of the Gospel, nor of those true-hearted ones who possess the spirit of Reform. They are ready, at the risk of all personal consequences, faithfully to testify against what is sinful, let it be found wherever it may, whether in high or in low places, in church or in state; whether popular or unpopular, an habitual or a temporary wrong, and whether practiced by few or many. This is becoming a prominent feature of the times; and such a spirit must gain strength and advance, until all who can be wrought upon, are brought to a separation from all that is immoral and polluting, and to a united, fearless and unceasing testimony and opposition against the corruptions of the remaining portion of mankind. This spirit of Reform now awakened, is to survive until the coming of our Lord.

The reform of the Church, by which we mean in this connection, true believers, subjects of the Redeemer's spiritual kingdom, will constitute a prominent feature of the latter days of this world's existence. The household of the Lord is to be thoroughly purified before his glorious appearance at the close of Time.

Once the Church, as openly beheld, was measurably pure and fair. The genuine features of Christianity shone out in the life and practice of the professed followers of the Lamb. But this was only for a little while. Only for a century or two they held on in the true course, and shone a brilliant light to the world. Soon the glory became obscured. They lost the fullness of the Gospel spirit, and received in its place the spirit

of the world. The peculiarities of the Christian institution were, one after another, relinquished, and the maxims and usages of the world, which had been forsaken for those, were resumed. The distinguishing traits of the New Testament Religion were lost, and professed Christians, for the most part, became incapable of appreciating them. The Church went into a wilderness state, and has long continued enveloped in thick mists of moral darkness. By continuance in that shade its power of perception and discrimination became impaired, so that it but imperfectly could distinguish darkness from light. Thus when it came out (as supposed to have done in the Reformation,) from its long night of apostacy, its vision still remained so imperfect that it mistook many of its Anti-Christian errors and practices for true Christianity. Certainly, the Church of the Reformation, commencing more than three centuries ago, has never recovered some of the striking peculiarities of the Gospel Kingdom, and persists in practices directly opposed to the Christian Scriptures. Consequently it is unholy. Confessedly there is but little light in it, and consequently but little reflected from it upon the benighted world.

The Church is to become reformed. Emanuel's Bride is to become pure once more, before he shall come to end the present dispensation, and take her home to himself. This glorious change, so devoutly hoped for by all who weep over her desolations, will be witnessed. The Church *here on earth*, ere probationary space shall close, will show to the ungodly, (as well as to all the rest of

the universe,) how divine, how much like heaven, in its principles and its character, is the kingdom which the Messiah has instituted here below. In those passages of sacred writ which seem evidently to refer to the period on which we are now about entering, the Church is called upon to cease its Anti-Christian slumber, and arise to life and light. "Awake, awake, put on strength, O Zion! put on thy beautiful garments, O Jerusalem, the holy city; for from henceforth there shall no more come into thee, the uncircumcised and the unclean. Shake thyself from the dust, arise and sit down, O Jerusalem! loose thyself from the bonds of thy neck, O captive daughter of Zion." "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee." Isa. 52: 1, 2. 60: 1. "Many shall be purified and made white," says another Prophet, (Daniel 12: 10.)—and these are the sons of the Church. John, while appearing to stand, in prophetic vision, in the midst of the august scenes preluding and introducing the day of the establishment of the Messiah's Kingdom, says, "I looked, and a Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. These are they which are not defiled with women, for they are virgins. These are they which follow the Lamb, whithersoever he goeth. And in their mouth was no guile." Rev. 14: 1, 4, 5. These were seen as being at a time when the earth remained full of the wicked, and when the agents of divine wrath were going

forth under a commission to destroy them, as appears in the subsequent part of the chapter. In the 19th chapter, is mentioned the marriage of the Lamb to his purified Bride, and of his armies, following him in white, clean linen, when he goes forth to effect the last great destruction of the wicked world. In all this we are given to understand that the people of God, then on earth, will have attained to a remarkable degree of purity,—that the Church will have separated itself from all the corruptions of the world. Does not the attentive observer of the signs of the times, perceive the way now opening to so desirable a state?

The Church—the servants of the Redeemer—belong to a kingdom not of this world, but diverse from it. Hence are the saints not to be conformed to it. The essential characteristics of that kingdom, are so unlike those of this world, that it cannot incorporate with the world, without losing its peculiarities. God, calling Israel out from the other nations, said: “Ye are a peculiar treasure unto me ; and ye shall be unto me a kingdom of priests, and a holy nation.” Ex. 19 : 5, 6. And, by the Apostle, he says, “Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.” To fulfil what purpose? “That ye should shew forth the praises of him who hath called you from darkness into his marvellous light.” I. Pet. 2 : 9. He calls them in the perfect law of the Gospel, to such a life as shall manifest how divine is that eternal kingdom of their Maker, of which the

New Testament one is an exact resemblance. Hence the necessity that his people be separate from the world, in their spirit, pursuits and character. "Wherefore," says he, "come out from among them, and be ye separate, and touch not the unclean-" II. Cor. 6 : 17. "Be not conformed to this world," is his commandment (Romans 12 : 2.) The children of the Heavenly Kingdom cannot conform to this world therein eclipsing the beauties, righteousness, blessedness and glories of that kingdom which it is their privilege and duty to manifest, and thus compromising and fatally injuring its interests. The spirit, maxims and customs of the world, are of the "wicked one." In just so far as Christians enter into its spirit and practices, do they forsake their Lord and do the service of Satan. How extensively has this been done, almost through the whole time since the Apostles!

But we are not much longer to be pained with so distressing a sight : the period of declension is nearly at an end. Soon will the servants of the Lord possess that character which the Gospel requires, and which it furnishes to those who, in unreserved and faithful consecration to its Author, receive it in its fullness and completeness, in all its sanctifying power. Then will the glorious light of Christianity shine forth in its saving strength and heavenly beauties.

With the knowledge they will then have of the principles of the Gospel, and under the influence of the self-denying and devoted spirit which the pious will then possess, they will renounce War

and refrain from all acts of violence, becoming meek as the angels, lamb-like as their Savior. They will cease from all oppressions. Far will it be from them to seize upon or hold their fellow creatures as their property, or to extort their service, or trample on their rights. No fraud will attach to their acts. Justly and charitably will they be in all their dealings. No feeling of avarice or covetousness will they harbor. The love of this world will not entangle them, having no desire for its riches and pleasures, "being dead unto the world and alive unto God." Ambition for earthly honors and distinctions—for names and titles, will have no place in their bosoms. They will cease from all the feeling and manifestations of pride. Worldly show and splendor will be far from their life as from their hearts. They will be distinguished for plainness and simplicity in all that pertains to them—in their dwellings, dress, equipage, manners, speech, and whole deportment. An humble, heavenly-minded people, they will hold no unhallowed fellowship with the proud and vain world. In its customs and spirit they will be no more of it; but heavenly objects will draw their minds from it, by attractions giving true refinement and dignity to their character and spirit. The distinction between them and the people of the world will be so plain as to strike every eye with the immense contrast. All beings in the whole universe will see at a glance the opposite character of the two classes into which mankind will be divided, discerning in every individual the full characteristics of a sub-

ject of Emanuel's Kingdom, or a servant of Satan's. They of the "kingdom not of this world," will disconnect themselves from the earthly kingdoms, leaving the subjects and rulers of those kingdoms to manage the affairs of them, themselves, while they will give their attention exclusively to the interests and objects of the kingdom to which they belong, so that the contamination of Christianity, and the death to it, which the incorporation of Church with State has so long worked, will no more be realized. Then will be witnessed the blessed effects of the Church's freedom from all union with State, and the children of God will wonder that the union of the two ever took place, and that it should have so long continued—a union that will have done immense mischief to the Savior's cause, more than any one thing else, poisoning the spirit and corrupting the life of his followers, who are entangled in that connection.

Separated from the world, they will be united among themselves. All sects and distinctive names will disappear. They will not say, "I am of Paul, &c.—I am a Greek Christian—I am an Armenian—I a Syrian—I a Lutheran—I a Calvinist—I a Churchman—I a Dissenter—I a Presbyterian—I a Congregationalist—I a Baptist—I a Methodist." No: "*I am a Christian,*" will be the only distinction.

They will be self-denying, renouncing sensual gratification. Their carnal appetites and passions will not be fostered and pampered. They will be temperate in all things. They will come

to understand that many of the sensual indulgences now practiced in eating, drinking, luxurious and indolent ease, and other gratifications of the lusts of mind and body, are injurious to both corporeal and mental health, and destructive to the graces of the Holy Spirit in the human soul. They will be pure, "keeping themselves unspotted of the world." In an eminent degree will they be "spiritually minded." Though having their bodily abode on this earth, yet the region of probation and sin, they will be, in the "spirit of their minds," above the world, "having their conversation in heaven." They will possess the spirit of pilgrims, travelling through this world unto the heavenly, wherein they have invested all their treasure, and whereunto their hearts will ardently aspire. And with a holy longing tempered with meekness and patient resignation will they await the call to depart and be with Christ, or for his own glorious coming, to call them up to the "meeting with him in the air," above the burning world, refining for its re-creation as their eternal inheritance and abode with him. That day will be drawing nigh, and the sense of it will be a vivid reality, joyfully anticipated by a faith laying hold upon it, ere yet it actually arrive. And when it does come, it will not be with surprise to those of them who shall "yet remain," (nay, nor to those who shall awake from their sleep in Christ.) It will not "overtake them as a thief in the night," (Luke 21 : 34. I. Thes. 5 : 4,) but when it shall break suddenly upon the world, they will be ready to meet it and

hail it with joy, as the long awaited time for the coming of their Lord, whom they are then to meet, to be with him henceforth forever. So eminently pure and heavenly will be the Christians of that period, they will rather resemble a colony of angels descended from above and settled upon the earth, than the professed Christians of the present day. Soon may the Church arise and shine to the fulfilment of the prediction : "Then shall ye return and discern between the righteous and the wicked ; between him that serveth God, and him that serveth him not." Mal. 3 : 18.

Not only will the people of God, in those times, be cleansed and separated from sin, but they will abhor and loathe it, wherever they see it. They will testify unceasingly and faithfully against it, as beheld in the impenitent world around. Then, more than has ever been done before, perhaps, will they rebuke and reprove the wickedness of the wicked, not regarding the danger to their own lives, that they may bear the testimony of the Lord Jesus against all corrupt practices. "And they overcame him by the blood of the Lamb, and by the word of their testimony." Rev. 12 : 11.

CHAPTER VI.

THE WICKED BECOMING MORE WICKED, AND THE WORLD RIPENING TO ITS DESTRUCTION.

WHILE the spirit of reform shall progress on the earth, and some portion of its inhabitants become eminently righteous and godly, others will become yet more exceedingly corrupt and impious. Of this, the Scriptures plainly assure us. In the sixtieth chapter of Isaiah, the same in which the Church is called upon to arise and shine, it is said : “For behold darkness shall cover the earth, and gross darkness the people.” The twelfth chapter of Daniel’s prophecy, which we regard as referring to the last days, declares, “Many shall be purified and made white—but the wicked shall do wickedly ; and none of the wicked shall understand.” The Apostle Paul speaks of the wickedness of after times in connection with the great apostacy, the departure from pure Christianity, in 2 Thes. 2 : 8—12 ; 1 Tim. 4 : 1, 2. This has doubtless been already fulfilled in part, while more yet remains to be witnessed. What a picture of corruption and wickedness is presented in 2 Peter, second chapter, and in Jude. Much of this is to be expected in the very evening of time, as it is described as in immediate connection with the judgment day. The great combination, foretold, as to be formed

against the Lord and his cause, and the blasphemous spirit which will then be manifested, when men shall make open war with the Lamb, (Rev. 19: 19,) show, beyond a question, that the depravity and impiety of that day will be without a parallel.

If, hitherto, agencies have been at work, causing corruption and iniquity, they will continue to do so. If the great mass of mankind have employed the means and opportunities for evil, in doing evil, and perverted their abilities and the gifts of Providence to purposes and acts of iniquity, why will they not continue to do so, while the present world continues? Will they still have the disposition to luxury and dissipation? to "clothe themselves in fine linen and fare sumptuously every day?" to amass to themselves resources by which they shall promise themselves that they may say to themselves, "we have much goods laid up for many years; we will eat, drink and be merry?"—the means and opportunities are not now wanting, nor are they likely to be. As we have seen in a previous chapter, the condition of things is becoming such as to afford unprecedented resources and facilities for sensual indulgence, for luxuries, amusements, and all forms of carnal gratifications. Unsanctified human nature will swim in seas of sensual delights and excesses. There are the theatre, the circus, horse-racing, hunting, bull-baiting, and the pugilistic strife. There are, too, the splendid assembly, the elegant party, the cotillon, the card and billiard table, th

bowling alley, shows, public gatherings and festivities, and the resorts to watering places and other scenes of customary and fashionable congregations. There is also the passing to and fro between most distant, as well as the nearer, localities, which progressive art is rendering more and more general and easy. These, and numerous other things that we might specify, are in the advance of knowledge and improvement for which this age is so distinguished, and which will undoubtedly proceed with accelerated and multiplying increase, extending and multiplying the resources of worldly enjoyments and dissipations.

The Press, that mighty engine for good or for evil, is rapidly extending itself, and sending forth its influences through all the world. Too much evidence have we already, that its influence to evil is to be vast beyond conception. See how extensively it is already employed in spreading irreligious sentiments, and in exciting and nurturing vicious feeling and practices. What mountain masses and pouring floods of romances, and other light and corrupting reading, are issued and sent forth over the land and world. Already the observation has been made, "that the United States mail is made a great circulating library, by which at a small part of the cost for transmitting a letter to a friend, enough of the confection of literature to derange healthy moral digestion for a month, can be conveyed to any village in the land." Should the work and influence of the Press increase as they have for a few years past, how overwhelming to

our contemplation the effect that will have been produced fifty, and an hundred years hence !

And will there not be new, and again new contrivances and multiplied sources and expedients, for the gratification of the sensual propensities and the increase of unholy enjoyments ? By their more extensive gratification, those propensities will grow stronger, until depravity shall have reached its utmost degree. As an instance, observe now the increased and daily increasing thirst for the vain and corrupting reading to which we have adverted. The multitude evince an infatuation for the intellectual intoxication and moral poison. They lavish their money for it without parsimony. Time and health are wasted, heedlessly, in the eager and protracted perusals of it. As other instances : see places for eating and drinking, thronged with the devotees of the pleasures they afford. What increase of travel, in the excursions and resorts for pleasures and amusement, across lakes and oceans, up and down rivers, along coasts, through canals, and by rail-roads. With the multitudes thronging to the watering places, is health the object ? With the hundreds it may be, but with the thousands and the ten thousands, pleasure and dissipation are the ends.

With those facilities and those propensities for sensual indulgence, what will be the result ? What but the almost entire, and the deep, demoralization of the world ?—an abandoned, reckless generation. Plunging into the deep and wide sea of carnal indulgencies, furnished and made attainable by the circumstances of

which we have spoken, they will become besotted, hardened and desperate in iniquity. In the face of rebuke and warnings, and in high-handed opposition to the light which the revived and reformed Church will exhibit, they will persist in their wicked courses, till God will give them over to a reprobate mind, to do as they list, with perhaps little remorse or shame. They may be refined to an exterior polish in manners, while, as whited sepulchres, they will be full of rottenness within—calm and affable outwardly, while the fires of hell rage within—complacent and kind when pleased, but fierce and merciless as demons when offended, their politeness and generosity having no power to control their ferocity when excited. Then will it be most strikingly manifest, that only the spirit and precepts of the Gospel, or holiness of heart, can completely refine the character and control the life to gentleness and true benevolence. Then the impotence of mere civilization and outward refinement of manners to restrain violence and outrage, will be most fully demonstrated. Indeed, it is but too manifest now. How is it, even now, in communities and countries accounted civilized, enlightened and refined? What is manifest of character in Spain, Portugal, Italy? Filled with violence and assassinations, have those countries been. And what picture was that so recently exhibited in the polished French nation?—All let loose upon each other, slaughtering and destroying each other with the ferocity of wolves and cruelty of devils. Say not, it is because the

night of Popery has long brooded over those lands, making their light darkness and civilization a savage desert. Look to our own land, America!—the States populated by descendants of the Anglo-Saxons—sons of the Pilgrim Puritans—children of literature and promoters of improvements. Mobs, murders, and numberless vices prevail to a degree that fills the contemplative heart with dismay.

From all these reasons and demonstrations, we may see what the world is hastening to, especially those parts of it which have long enjoyed the Gospel, and hardened themselves against its influence and perverted its blessings. They seem prepared to take the lead in all atrocities.

There is hardly a possibility of error, in supposing, that soon, and preceding the establishment of the kingdom of the Messiah, a scene of depravity and iniquity will be witnessed on earth, which will be without example—that vice will deluge the world—that the most fearful and prevalent crimes will be every where perpetrated. The globe will be one theatre of violence, as if it were filled with fiends, raging with all the passions of the pit; crime will commingle with crime, and “blood touch blood.” The Scriptures and the signs of the times indicate this state of things as now nearly approaching, in a manner that can hardly be misunderstood.

Considering the day in which this shall be—the extraordinary light under which wickedness at that time will be practiced,—and judging from comparisons, are we not warranted in the con-

clusion, that the depravity and violence of the inhabitants of the earth will be greater than before the flood ? The old world was so bad that it must needs be overflowed by water—the existing one will become so corrupt, that it will have to be devoured by fire.

CHAPTER VII.

EXTREME CONTRAST OF THE WICKED AND THE RIGHTEOUS IN THE LAST DAYS.

ONE portion of mankind becoming eminently virtuous and pious, and the other remaining unholy and becoming enormously vile, a terrible collision must take place between them. The ungodly, hardening themselves the more, plunging yet deeper and deeper in excess of wickedness, while reform is going on before their eyes, the bright and living example of the righteous shining upon them, and their reproofs sounding continually in their ears, they will be excited to opposition and violent enmity against their reprovers. Nothing so excites the venom in the breasts of unsanctified men, determined to persist in their evil, as to be reproved for it by those whose righteous life adds its resistless sanction to their rebuking testimony. So it was between the corrupt Jewish leaders and the Savior, when he was on earth. He plainly and pointedly told them of their wickedness, while he could unan-

swerably reply to their cavils or hardened accusations, "which of you convicteth me of sin?" They knew in their hearts his blamelessness and holiness, and the truth of his representations and rebukes of their iniquities; and this it was that caused his reproofs to cut them to the heart.—They contemned and slandered him, opposed his influence with all their might, and thirsted for his life. And thus it ever has been.

In the time to come—the last days—there will be the blameless Righteous, the "meek of the earth," true followers of that same blameless, harmless and holy Leader, who was persecuted before them. As he rebuked the wicked of his time, so will they rebuke those of their day. And the malice of the unsanctified heart will be aroused, and will rage with unprecedented fury. To love and practice sin as the ungodly of that day will, and to be reprovcd for it as they then will be, by the unremitted testimony of those so pure and holy as will be the righteous of those times, will be tormenting indeed. It will be as living coals of fire poured into their bosoms. It will be intolerable—they will not peacefully endure it. They will be exasperated to fury, and seek the extermination of their reprovers from the earth.

Will not the great contest of the latter day, so much spoken of in prophecy, arise from this cause and in this manner? Then will there be at once on earth, the well-marked kingdom of the Son of God (in his Gospel administration,) and the kingdom of Satan, the subjects of each arrayed under their respective banners, true to their respective

standards, and exhibiting in full the distinct and perfectly opposite characteristics of their respective kingdoms. They must of course conflict, the one government with the other. And though the subjects of one of them will be inoffensive and mild as the lamb, yet will not that meekness disarm those of the other, but rather, under some circumstances, inflame them to greater violence, for the harmlessness and non-resistance of the righteous will more forcibly rebuke the aggression and violence of the wicked. Is it not obvious, that the great combination of the wicked, and their campaign against the Lord and his saints in the last day, as foretold in the Scriptures, will grow out of the state of things which we have been contemplating?

What do we now already witness? Reforms have commenced; and one vicious practice after another, which the people have indulged in, is condemned by those enlisted in the cause of reform. How does this affect those who are determined not to deny themselves the gratification they find in the opposed vices? * They are excited to bitterness, which, however suppressed by many out of respect to their character, is manifest at least in low murmurings and ill-conceal-

*For instance, among the slaveholders of this country, there is manifest, at the rebuke of their sin in holding their fellow men in bondage, feeling that is absolutely viperous. Their lives, who testify against this sin, are jeopardized, and they would pay the forfeit by martyrdom, were they to be caught within the jurisdiction or grasp of the slaveholding power. Is there any part of the world where it is, or ever was, more dangerous to rebuke sin, than it would be to plainly denounce this sin, in those States of the Union, in which it is practiced?

ed spleen and enmity, or sullen spite. Continue these movements—let there be manifest a determination that they shall not die away—make farther efforts—press on in the work of reform, actively, earnestly and consistently—leave no hope that sin is to be let alone, and how long would it be before this smothered wrath would break out into outrageous violence and fury? Have we not present symptoms that the storm is gathering? Perceive we not the brewing of the tempest in no very distant skies, threatening soon to approach and pour its fury upon the devoted heads of the servants of the Lord? Will not the devotees of vice endeavor to exterminate them from the earth? And will one more grand and decisive proof be given, that sin and holiness are totally and forever irreconcilable?

CHAPTER VIII.

CONVERSION OF THE JEWS.

THE Jews are a wonderful people. Wonderful in their origin—their sojourn, bondage and increase in Egypt—in their journey and wanderings in the Arabian desert—in the laws and institutions God gave them—in their settlement and blessedness in Canaan—their repeated departures from God, and their many idolatries—in the chastisements inflicted on them—in their captivities and dispersions by and among the nations—in their partial restorations—in their spiteful and obstinate rejection of the Messiah, and the dreadful and long-continued curse that has fallen upon them in consequence of this sin especially—and in their continuance as a distinct people, though their national existence ceased so long ago, and they since continue to be scattered everywhere. This last circumstance is a most extraordinary phenomenon. In no other instance has such a thing been known, as the people of a nation remaining distinct for any considerable time, after being conquered, subdued, and utterly dispersed. But the Jews have remained so for ages, during which they have had no home of their own, but have been, and continue to be, as sojourners, strangers, outcasts in all lands through which they are scattered abroad over the earth—

hated and trodden under foot of the nations—a “curse, a taunt, a hissing, and a bye word, their lives hanging in doubt”—yet having a being as a distinct people, ever known as the descendants of Abraham, Isaac and Jacob.

At a future day—one near, as we think—they are to be restored to divine favor, and to their own land. Of their conversion, obedience and subsequent blessedness, the Scriptures speak very fully.

They are to become a penitent people. “The anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. Jer. 23: 20. “The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.” 30: 24. “They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters, in a straight way wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my first born.” “I have heard Ephraim bemoaning himself: ‘Thou hast chastised me, and I was chastened as a bullock, unaccustomed to the yoke—turn thou me, and I shall be turned, for thou art the Lord my God. Surely, after that I was turned, I repented; and after that I was instructed, I smote upon my thigh—I was ashamed, yea, even confounded, because I did bear the reproach of my youth.’ Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do

earnestly remember him still ; therefore my bowels are troubled for him : I will surely have mercy on him, saith the Lord." Verses 18-20.—
"Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and your abominations." Ezek. 36 : 31.
"For then I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." Zeph. 3 : 9, 10. "And I will sow them among the people ; and they shall remember me in far countries ; and they shall live, with their children, and shall return again." Zech. 10 : 9. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications ; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart ; the family of the house of David apart, and their wives apart ; the family of the house of Nathan apart, and their wives apart ; the family of the house of Levi apart, and their wives apart ; the family of Shimei apart, and their wives apart ; all the families that remain, every family apart, and their wives apart." 12 : 10—

14. This repentance, evidently will be especially excited by the view of the sin of their fathers in crucifying the Messiah, and of their sin in so long disbelieving in him.

We may look forward, in contemplation, to that people when "the blindness which has happened in part unto Israel" shall cease, and "the veil that has been over their minds in the reading of the law, shall be taken away." (Rom. 11: 25. II. Cor. 3:14, 15.) In that day, while perusing "Moses and the Prophets," at once will their eyes be opened to see therein, Him "of whom Moses in the law and the Prophets did write—Jesus of Nazareth!" With wonder and astonishment will they see, that "this is the very Christ." And they will behold, to weep and mourn for their guilt. That will be guilt of long standing and deep turpitude. And as their guilt will have been extraordinary, so will be their repentance, as strikingly represented in the passage from Zechariah, quoted above. Such a mourning will that be, as shall never before have been witnessed. For this penitency will he have prepared them, by pouring upon them that promised "spirit of grace and of supplications." Long has this been withheld. From the times when the Jews "put eternal life from them," and the Apostles "turned unto the Gentiles," they have been left to wither as a "piece of ground upon which it raineth not." They have been left to their hardness of heart. But again will the divine influences be granted them. Then will they repent and live.

They will acknowledge and receive the Redeemer. This is evident from the Scriptures before quoted, as well as from many others that might be adduced. "Then shall they serve the Lord, and David their King, whom I will raise up unto them." Jer. 30: 9. "And I will set one Shepherd over them, and he shall feed them, even my servant David—and he shall be their Shepherd. And I the Lord will be their God, and my servant David shall be a Prince among them."—Ezek. 34: 34, 23, 24. "For the children of Israel shall abide many days without a King, and without a Prince, and without a sacrifice and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return and seek the Lord their God, and David their King, and shall fear the Lord and his goodness, in the latter days." Hos. 3: 4, 5.

And we may well suppose their attachment to the Savior will be very strong—even as they that "have much forgiven, love much." Their affection and zeal for Him and his cause, will be great, as great will have been their hatred and opposition. Out of that deep and zealous love, they will fully consecrate themselves to his service. His law will be their delight, their only rule and motive of life and action. To know his laws, will be to them the obedience of their spirits and lives to their directions. The only question will be, What is his will? Knowing this, they will hesitate no farther, but, whatever may be the trial, the sacrifice, the danger, or the loss attendant upon its performance, it will be done. To

make a surrender of all, life itself, for his sake, they will understand to be the great principle of his kingdom. Their spirit will be perfectly changed, so that from being perfectly rebellious and stubborn, they will become perfectly subdued and obedient. How delightful to the Gentile believer, who ardently loves the already crucified and ascended Savior, to whom he "is precious," to think the day will come when the hitherto obstinate and spiteful child of Abraham will love him too, cheerfully bowing to Him as his King, and honoring him as Lord of all.

Will they indeed return again to the land of their fathers, and dwell again therein as a people? Let us look to the Scripture testimony on this subject. "And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathos, and from Cush, and from Elam, and from Shinah, and from Hamath, and from the Isles of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11: 11, 12. This, as the connection shows, will be at a late period of time. Jeremiah mentions the ingathering of the people, (chapter 31, verses 8-10,) and though this seems to have been accomplished in some measure at the close of the captivity in Babylon, yet there appears to be a reference to an ingathering afterwards, as we have, in connection, the noted

promise (verses 31-34,) alluded to by the Apostle Paul, that the stony heart of the Jews shall be taken away, which he refers to later times. Once more : "And I will gather the remnant of my flock out of all countries, where I have driven them, and will bring them again to their folds, and they shall be fruitful and increase. And I will set up shepherds over them, who shall feed them, and they shall fear no more, nor be dismayed ; neither shall they be lacking, saith the Lord." And immediately it is added : "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper and execute judgment and justice in the earth. In those days Judah shall be saved, and Israel shall dwell safely ; and this is the name by which he shall be called, **THE LORD OUR RIGHTEOUSNESS.**" Jer. 23 : 3-7. This refers not to a restoration from the Babylonish captivity, for the "righteous branch" was not then revealed.

The existing circumstances of the Jews are such as in many respects favor the belief that they are to be literally restored to the land given so long ago to their fathers. Generally, they are in a condition to leave at any time, the places where they are, being only as sojourners. Though many of them are vastly wealthy, yet is their property in such forms that it can be at once transferred wherever they may choose. Very little of it is vested in landed estate or immovable property, the dictation of the governments generally, among which they are scattered, and their own

undying and ardent expectation and desire of returning to the land of their fathers, at any day the way shall be opened, conspire to keep them ever in a state of readiness for removal, and that without leaving their possessions behind them. This is a remarkable circumstance which seems to show the agency of a Providence, having respect to the ultimate fulfilment of the event of which we speak.

And not only are this people in a condition for removal, and constantly expecting it, but now especially, about the time which the prophecies would seem to indicate as that for the occurrence, the signs of the times appear to indicate that the event is about to take place. Obstacles, in the way of their return, are being taken out of it. The Mahometan power, which has so long forbidden their return, is becoming so broken, and so much changed in its disposition, as to favor the prospect. The feelings of mankind extensively are in agreement with these auspicious indications, and in the Jews themselves, there is manifestly a ripening to the consummation of their long cherished expectation. Travellers, lately visiting the Mediterranean coasts, and the adjacent lands, assure us that the minds of the children of Abraham are now peculiarly alive to the subject, that they are full of the expectation of very soon returning to their Father-land. What strikes those who witness this, is the extraordinary fact, that no external cause is discoverable, sufficient to account for this phenomenon. They acknowledge that it does look as though it pro-

ceeded from a divine impulse, an unseen agency acting upon the minds of that people, preparing them for their return to the land of Israel. With so much to favor the idea of their being reinstated in the ancient Canaan, can we believe otherwise, than that the event will, ere long, be fulfilled?

CHAPTER IX.

CONDITION OF THE JEWS WHEN RESTORED TO THEIR LAND.

DEEP is the curse that has rested upon the descendants of Abraham since their rejection of the Savior of the world, and during these centuries of their continual unbelief. The terrible afflictions which God foretold, through Moses, as recorded in the 26th chapter of Leviticus, and 28th of Deuteronomy, and those denounced by the prophets, and by the Redeemer himself, have been fulfilled in them already, for nearly eighteen hundred years. Awful indeed has been this long continued curse, exceeding the distresses experienced by any other people, as their sin surpassed the sins of any other. So, when they shall cease from their transgressions, penitently humble themselves and confess the Messiah, acknowledging and proclaiming him as their king,

as the "blessed, coming in the name of the Lord!"—as the curse will be removed, and as their devotedness will doubtless be deep and ardent, as their rebellion has been aggravated and stubborn, so may we well conceive that their blessings will be great and abundant—that they will then be greatly favored, as they have been severely frowned upon. But we are not left merely to infer this, by reason: it is foretold in the Scriptures—"And I will bring a seed out of Jacob, and out of Judah, an inheritor of my mountain; and mine elect shall inherit it, and my servants shall dwell therein. And Sharon shall be a field of flocks, and the valley of Achor a place for herds to lie down in, for my people who have sought me."—Isa. 65 : 9, 10. "Behold the days come, saith the Lord, that I will raise up unto David a righteous branch, and a king shall reign and prosper—in his days shall Judah be saved, and Israel dwell safely."—Jer. 23 : 5, 6. "And they shall be my people, and I will be their God, and I will make an everlasting covenant with them, that I will not turn away from them to do them good. And my tabernacle shall be with them; and I will be their God, and they shall be my people.—Jer. 32 : 38, 40. Ezek. 37 : 27. "And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And the tree of the field shall yield her increase, and they shall be safe in the land. And they shall no more be a prey to the heathen; neither

shall the beasts of the field devour them ; but they shall dwell safely, and none shall make them afraid. And they shall no more be consumed with hunger in the land : I will feed them in a good pasture ; upon the high mountains of Israel shall their fold be. There shall they lie in a good field, and in a fat pasture shall they feed upon the mountains of Israel."—Ezek. 34 : 25–29, and verse 11. See other passages relating to their prosperity :—Jer. 30 : 17–21 ; 31 : 1, 4, 7, 12, 13, 24 ; 33 : 6, 7, 16. Ezek. 36 : 28–30. Hos. 2 : 14–23. Zeph. 3 : 14–20. Zech. 2 : 10–12 ; 8 : 3, 8.

No doubt there is much that is figurative in these texts, and they may, to some extent, relate to the reign of the Messiah in the New World. But we must suppose a portion of them have reference to the prosperity of the Jewish people in the latter days.

CHAPTER X.

DEEP DEVOTEDNESS OF THE JEWS WHEN RESTORED, AND THEIR THOROUGHNESS IN UNDERSTANDING AND PRACTICING THE GOSPEL.

WE have briefly noticed, in a preceding chapter, that the descendants of Israel, when they come to acknowledge Christ Jesus as their Messiah, will be characterized by ardent piety and unreserved obedience to his will. Besides the passages we there quoted, declaratory of their deep penitence, repentance and humility, we might cite many which seem specifically to foretell their entire devotedness, and ardent zeal, when they shall be restored to the land of their fathers. In looking forward to that day, we may imagine ourselves as hearing them say : "O Lord, I will praise thee ! though thou wast angry with me, thine anger is turned away, and thou comfortest me !—Behold, God is my salvation." Isa. 12 : 1, 2. "Praise the Lord of hosts ! for the Lord is good ; for his mercy endureth forever."—Jer. 3 : 11. "They shall return to me with their whole heart."—Jer. 24 : 7. Returning in this spirit, after all they will have experienced in their long banishment, they will no

more rebel against their God and Savior—no more refuse ready and thorough obedience to his commands.

They will be eminently holy, consecrated to the Lord by a deep work of grace wrought in their hearts. “Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. After these days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people.”—Jer. 31 : 31–33.

They will be converted and brought into the kingdom of the Redeemer at the period so distinguished for reformation and holiness, considered in a former chapter, and will consequently receive the influence from the spirit and light of that reform and thorough piety, in addition to the favoring circumstances which we have noticed, and may further notice, as peculiarly pertaining to them. Broken-hearted on account of their sins, as so strikingly represented in the passages we have quoted on that point, especially that in the twelfth chapter of Zechariah, they will be in a situation to receive the gospel, not only in its first principles, but in the perfectness of its complete system of righteousness, in its deeply cast roots, its heaven-towering and world-overspreading branches. They will be “good soil,” into which the seed of the kingdom being received, it will bring forth its hundred fold. Fully consecrated to Christ and the interests of his kingdom, and possessing an ardent temperament, they

will devote themselves to his cause in an eminent degree, and with unequalled efficiency in the demonstration of the great principles and all the features of Christianity. They will be prepared to carry out to the full extent, and exhibit in all their beauty, the wonderful peculiarities of the kingdom of Heaven on earth—those divine traits which make it so unlike all else known amongst men. To specify some of these, we may mention, first—

It is a Kingdom of Peace.—Throughout the Gospel the great principle of Peace is presented as one of the most prominent features of Christ's Kingdom. The converted descendants of Abraham will be prepared to take a high position. Long have they possessed the prophecies describing the character of Messiah, and prominent among the characteristics attributed to him, is his peacefulness. Long will they have read his title as "the Prince of Peace," and learned that his kingdom was to be eminently pacific. Thus will they have read—thus will they have expected. Full of this idea, they do now, and have long been accustomed to look upon professing Gentile Christians, so much given to violence and scenes of strife, with tauntings for their warlike character. "Yours, they say, is a warring religion, a religion of contention, and is therefore a false Christianity, and the true Messiah has not yet been revealed, for our Scriptures assure us that wars are not to be tolerated under the reign of that Prince." With such an understanding and such an expectation, how will they,

when they come to see that the Gospel of Jesus of Nazareth reads just as their prophets do, in this respect, that it is an institution of peace, embrace its pacific principle in the full extent of its meekness, benevolence, and non-resistance of evil, by aggressive or violent measures tending to the injury of even their injurers, committing their cause to Him who saith, "vengeance is mine,—I will repay." Learning what Christ's holy religion is, in this respect, they will at once say as primitive Gentile believers did: "We are Christians, and cannot fight." Entirely harmless and defenceless will they be, as apparent in that noted prophecy in Ezekiel, describing the assembling of the host of Magog, in the latter day, against those who are collected from their dispersion, in the land of Israel, (Chap. 8 : v. 11.) They will understand that it is the Prince of Peace under whom they will have enlisted; and their conduct and spirit will not contradict nor disgrace his peaceful banner floating over them. Another characteristic of Christ's Kingdom, is—

It is not an Human Government.—The national feelings of this people are such as peculiarly to prepare them to receive the Redeemer's Kingdom as one "not of this world." Clearly will they perceive that its principles and spirit are the reverse, to a great extent, of those of the kingdom of this world. They will see the incompatibility of its subjects, joining in affinity with the Governments of the Earth. 'Theirs, indeed, was never a Human Govern-

ment, but a divinely instituted Theocracy, having the living God at its head. To legislate themselves, or to have other men legislate for them, has not been their understanding of Government. It is their Maker to whom they have been wont to look, as law-giver, not to frail, fallible mortals. How readily and firmly will they take the Messiah, when they shall recognize him in Jesus of Nazareth, as their law-giver, king and judge. They will see the rules of his kingdom as drawn out in his Gospel, and regard them as absolute, and complete for the perfect regulation of the kingdom, and will feel that they have need of none other. As their nation, under the former dispensation, was forbidden to incorporate with any other, and as they will find it equally enjoined in the new, that Christians should be a separate people, not entangling themselves in the governments of this world, or participating in their laws and spirit; which are the opposite to those of Christ's kingdom, they will not identify themselves with those governments, or partake of their spirit and measures, but abide wholly by the laws of their all-perfect king. Another peculiar feature of Christ's Kingdom, which the Israelites, when restored, will eminently exemplify, is—

Its non-conformity to the fashions and spirit of the world.—By their peculiar characteristics, some of which have been named, they will be in a condition to receive and practice upon that great principle expressed in that apostolic injunction, "Be not conformed to this world."

Not seeking to know what are the forms and customs of those around, they will not copy from the proud and ungodly, the subjects of Satan's kingdom, nor imitate their polluting manners. With a righteous abhorrence they will reject those and cleave to the divine manners and habits of the Gospel, being in all respects peculiar as the nature of the kingdom to which they belong. They will demonstrate the loveliness and excellence of the kingdom of heaven on earth.

The evangelized Jews will present the living embodiment of pure, Apostolic Christianity—a model and exemplification of that kingdom which the God of heaven, through his Son, Jesus Christ, set up on earth, in the days of those great earthly kingdoms mentioned in the second chapter of Daniel. Once, for a short space, while the disciples of the Redeemer were persecuted, and made to pass through the tortures and deaths of martyrdom, Christianity shone in its native light, and the great distinguishing features of the Gospel were exhibited to the world in the heavenly spirit and practice of its professed followers. But when the world, having, as we may suppose, exhausted its power to afflict, turned upon them its favor, and the Church suffered itself to be taken to the bosom of the State, as in the time of Constantine, quickly were the prominent peculiarities of the heavenly religion laid aside, and the spirit and forms of the world adopted in their place. And although there have been partial reformations, some of these great practical traits of Christianity have scarcely

been revived. The principles of meek non-resistance of evil by violence—of total abstraction from secular politics—and of non-conformity to the vain, proud and dissipating fashions and practices of the world—principles as essential to healthful and prosperous Christianity as air to our vital existence, have been absent, or only occasionally recovered to a very limited extent by the Gentile Church. The great body of that Church rejects these principles, or rather is dead to them, indispensable as they are for the constitution of true Gospel character, and without which Christianity can exist only in a feeble, oppressed and smothered state.

Efforts are being made at this day to recover these principles, to have them again brought into practice. One of them (the pacific doctrine) has been systematically advocated and promulged for more than twenty years in this country and in Europe—and the society of Friends had borne a good testimony to it long before the organization of the Peace Societies : yet but little impression, comparatively, has been made upon the Christian public. Churches and governments, denominated Christian, are far from embracing it ; and it would appear that it can never be revived to its legitimate strength and influence, till a way is specially opened for it. Will not the conversion of the Jews be the channel through which it will be done ? Have we not reason to believe it will be through them ? God says, in relation to a late period in time : “ For then I will turn to the people a PURE LANGUAGE, that

they may call upon the name of the Lord, to serve him with one consent.”—Zeph. 3 : 9. In this, the Jewish nation seems to be particularly in view, as if they were to take the lead in the return to the primitive ground left so early by the Gentile professors. Coming fully upon the true ground of the Church, as marked out in the New Testament, they will awaken the right-hearted ones who are not of that nation, to the true practice. And thus, to use the language of a historian of the Church, (Milner,) “we shall see again primitive apostolic faith and practice visit our earth in all their genuine simplicity and beauty.” We are told that the return of the children of Abraham to God, will be as life from the dead to others.—(Rom. 11 : 15.)—and how striking would it be so in this event.

CHAPTER XI.

AGENCY OF THE RESTORED JEWS IN EVANGELIZING THE WORLD.

It is reasonably conceived that one design which infinite wisdom may have in view in the conversion of the Jews, and their restoration to the Holy Land, is the agency they may thereby exert in evangelizing that part of the world which will yet remain to be effected by the Gospel. We are assured that when they cease from their unbelief, and are re-engrafted into their own olive tree, "their riches will be the fullness of the Gentiles." (See Rom. 11: 12, 23.) From what we have already considered, we may conceive how this may be. Not only will the event of their conversion quicken the feelings of believers of the genuine stamp, who shall witness it or hear of it, but the converted race, having the Gospel in its fullness, both in sentiment and practice, and various circumstances concurring to facilitate their agency, the Gospel may thereby be planted in all the ends of the earth.

The Gentile Church is not in a condition for accomplishing this. For thirty years past, efforts have been made, and that on an extensive scale, for converting what is denominated the unchristianized, or heathen world, to Christianity—but with little success, certainly not with such as will in any wise compare with that of the early prop-

agators of our divine religion. And how could it be? How could the Head of the Church convert the world by such agency? What is the Christianity of the Gentile Church, even the best part of it—the Protestant? Generally, it is a religion that rebukes not war, except in what it would term the abuses of war, and war in some of its grosser forms; whose ministers are chaplains, and its members are officers, soldiers and marines in the armies and navies of what is called Christendom: a religion that is incorporated with human governments, continually having to do with secular politics, so chilling and blighting to Christian character: that conforms to the spirit and usages of the world: whose professors are, many of them, proud, ambitious, lovers of the world, lovers of pleasure, avaricious, full of peculations, fraudulent and unrighteous in their dealings, given to oppression, (unconscious that Christianity is benevolent, requiring that we treat our fellow men as we would have them treat us,) using their fellow beings as brutes—yea, some of whose leading professors, in seeking the conversion of pagans to the Christian faith, invite and persuade men to throw into their treasuries the price of oppression and pollution, to aid in that object, having become so darkened in their perceptions of the true spirit and the precepts of Christianity, and to the character of that Savior whose cause they professedly advocate! Is this that lovely religion which came down from heaven, taught by the Redeemer in person and afterwards by his Apostles and Martyrs? If it be not

a corrupt and degenerate Christianity—if it be not, to a great extent, Anti-Christianity, certainly the New Testament affords no criterion by which we may determine what is true and what false. And can such an instrumentality convert the heathen world to Christ? * It is painful to be obliged to speak thus. As one among my dying fellow men, passing on to the Judgment, and as being not my own, but his who hath bought us with so great a price, I feel bound to declare it. Ministers and laymen now engaged in missionary operations, will be reluctant to believe that it is the defective character of their own, and the Churches' religion which hinders the success of their efforts; but it is apprehended that they will ultimately find this to be the chief cause. A little while, and "Time will be no longer"—the last great spread of the Gospel is soon to occur—and it must be a spread of the genuine Gospel—must be the religion of the Son of God in its purity. He will have a pure Church at last, and if the Gentiles are not qualified for the agency of its construction, he will take the work out of their hands, and commit it to those of the regenerated Jews, that they may glorify him, in being the means for calling the extremes of the earth into his kingdom.

*The following occurs in a letter from a devoted Missionary in the East:—"Formerly I had great hopes from the piety of Missionaries; but of late it has been my prevailing opinion, that God will never permit the present low, worldly standard of piety in the CHURCH to be presented to the nations to be converted." And we may add, not only the "low standard of piety *in*," but the adulterated religion *of* the Church, "will never be permitted to be presented to the nations to be converted."

It appears their land will be the great central locality, the great Christian Metropolis for the world. "And thou, O Tower of the flock, the strong-hold of the daughter of Zion! the kingdom shall come to the daughters of Jerusalem." Mic. 4: 8. Farther, it is said in the same chapter, (as well as in 2d of Isaiah,) "And many nations shall come, and say come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the Lord from Jerusalem." A pure Christianity once was sent forth from Jerusalem for all the world—why should it not be so again? The way will have become prepared for its becoming the centre of missions, as the Jews will be peculiarly qualified in various respects for going forth to proclaim the Gospel to the surrounding world, and to the people coming up to Jerusalem to inquire for the true Christianity.

So many wonderful things are there in the history of the descendants of Abraham, it would not be more surprising, if there yet should be a literal fulfilment of the prophecy recorded, Ezek. 38th and 39th chapters, Zech. 14th, and elsewhere, of the gathering of the unconverted nations hereafter in Palestine, for the extermination of the Jews; nor if the Redeemer should come personally for the destruction of those enemies at the judgment of the world—yea, to stand on Mount Olivet, whence he ascended, or appear immediately above it, as we read, Zechariah 14: 4, 5.

CHAPTER XII.

SPREAD OF THE GOSPEL TO THE ENDS OF THE EARTH.

THE way being prepared by the introduction of unadulterated Christianity, the work of the Gospel which has been obstructed by the great apostacy of the Church, will set forth anew, for the evangelizing of those sections of the earth, which have never been blessed with the light, or only to a very limited extent. There is to be a last revival, a last great call, before the conclusion of the world's probation. A large harvest is to be brought in, that the Redeemer's kingdom may be filled. This last great revival and ingathering, is evidently to take place about the time of the recovery of the Jews, in their return to the Lord, by faith in Jesus of Nazareth as the Messiah. This is plainly foretold in the eleventh chapter of Paul's letter to the Romans. "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness ! For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead ?" Though by their rejection of Christianity in the times of the Apostles, it was the more communicated to the Gentiles, yet, by their receiving the Gospel ultimately, the Gen-

tiles will, under the peculiarities of the circumstances at that time, be yet more fully blessed by it. We have seen, in the foregoing considerations, how this may be.

We find in the Scriptures many assurances of the Gospel's taking root and flourishing with those not Jews. There are many glowing predictions of this, a part of which have, no doubt, received their fulfilment in what has already been witnessed since the days of the Apostles. Some of the passages relating generally to the spread of the Gospel among the Gentiles, are Ps. 68 : 31 ; 18 : 43 ; 22 : 27. Isa. 11 : 9 ; 42 : 4 ; 49 : 6, 18, 22 ; 51 : 5 ; 52 : 10 ; 54 : 1-3 ; 55 : 5 ; 2 : 2, 3 ; 60 : 4-9 ; 66 : 23. Jer. 3 : 17. Dan. 2 : 34, 35. Hos. 2 : 14. Zech. 2 : 11. It is not to be supposed that any will maintain that all such prophecies as these have received their entire fulfilment. A farther extension of the Christian religion among mankind is looked for. And many are looking for its signal revival and prevalence, where it has been scarcely known before, even in the "ends of the earth."

But the question for a more particular definition of this expected revival and influence of Christianity arises. Is this to be general, in all parts of the earth, in those which have long had its light, and long abused it—or only in those which have not been favored with it, and, of course, have not abused it ? We think, only in the latter. That division of the Gentile world which came into possession of the Gospel in the time of the Apostles, and has had it communica-

ted to it since, has been peculiarly blest. The light and privileges enjoyed by it have been greatly superior to what fell to the lot of the Jews under the Mosaic dispensation. They abused their light, and rejected the Gospel when it was presented to them, and were themselves rejected of God—yet they are to be called again. We, who have had the full light of the New Testament beaming upon us, and have sinned against it, and become essentially Anti-Christian, cannot expect another special call, as may the Jews, but must look for reprobation. Not that we can think there will be no revivals. Doubtless there will be many refreshing seasons, and many conversions in what is called Christendom. But they will probably be very limited and evanescent—as the morning cloud and early dew. On the whole, it may be anticipated that, in the part of the world which has long enjoyed the light of the Gospel, and so dreadfully perverted and rejected it, in its vital and practical essence and influence, matters will grow worse and worse, until there shall be a general and gross apostacy, and it become ripe for destruction. So it was with the Jews in ancient time, till “wrath came upon them to the uttermost,” and the wretched remnant was scattered to the ends of the earth.

Reason might teach us, from the simple consideration of the abuse of the light given, that it will be thus. But this is not all: there is no intimation (that I am aware of,) in Prophetic Revelation, that apostate Christendom is to be regenerated—but directly the reverse. It seems to be

predicted, in the plainest manner, that in the corrupted Christian lands, the great Anti-Christian league to put down the Redeemer and his cause, near the end of time, will be formed. Therein will be its origin, rally, and principal strength. Many real Christians are in this part of the world now, and for awhile will be found in it as witnesses for the Lord; yea, before long, by the Reform of which we have treated, they will bear a testimony more thorough than ever. But we may look for their being cut down and wasted by the vindictive hand of persecution, until few or none shall be left—until nothing but corruption and the most horrid impiety remain.

But there are large portions of the earth that have never thus received and perverted the religion of our Lord Jesus Christ; and as the house of the great King, who has made arrangements and provisions for the wedding feast, is not yet full, (Luke 14: 23,) there is yet to be a work in the corners of the earth, in the “highways and hedges,” of which there are many. A considerable section of Asia has never, so far as we know, been evangelized. A great part of Africa, is yet we suppose, to receive its first actual tidings of Christ Jesus as the Savior of men. And there are the aborigines of the New Continent—there are New Holland and many and great Islands lately discovered in the vast ocean, with their native darkness scarcely broken by the Gospel’s light. Here is a large field—and will it not be occupied? Yes—and we may expect that thousands and millions of these will be gathered in.

'They, as "things that are not," will become "things that are." It is beginning to be so.— What a work in the Society and other Isles South, and in the Sandwich Islands, North! Look at the poor Karens in the jungles of Burmah, and the Hottentots in South Africa, and see how the last are becoming first!

And will not the work spread with greater power, when there shall be a purer and more efficient source and centre from which it shall go forth? Wherever there shall be that reformed state of Christianity, of which we have spoken, especially in a manifestation such as will be presented in the restored Jews, and the true Church shall become really spiritual and holy, perhaps to a degree unknown before, then may the world look for the most astonishing displays of divine grace. The Christian soldiery, wielding well the weapons of their holy warfare, will be invincible and everywhere victorious. Nothing can resist the influence of their testimony. Not thousands, as now, will be converted in a series of years, but "nations will be born in a day!"

As the period yet remaining, in which the work of salvation is to be performed, is undoubtedly short, (perhaps less than two centuries,) and as countless numbers may yet remain to be supplied, to complete to fullness the mystic Bride, the Head of the Church may speed forward his work as on the swift seraph's wing, (Rev. 14: 6, 7,) so that in a brief space of time, many souls may be gathered into his kingdom, prepared in spotless white, to sing the song of Redemption

in realms of endless day—more, perhaps, than have been converted since the great apostacy established its rule on earth. Blessed Savior! now ride forth in thy chariot of Salvation, sealing thy servants, and drawing the world unto thyself!

CHAPTER XIII.

WARFARE OF THE WICKED AGAINST THE REDEEMER AND HIS CAUSE.

AMONG the predictions, in the Scriptures, of what is yet to come, are the most plain and abundant assurances, that in the last times the ungodly will be excited in an extraordinary manner against the religion of our Savior—against him and his cause.*

The forty-sixth Psalm speaks of a great commotion and gathering against God, and of subsequent judgments, and connects all this with the ending of war. In the thirty-fourth chapter of Isaiah, mention is made of the “armies of all nations,” and of the indignation of the Lord against them. Again, in chapter sixty-six, is described

*The peculiarly violent and active hostility of the corrupt portion of mankind against God and his cause, so plainly foretold, to be manifested just as the present state of things is to close, has been much taken notice of by writers on the prophecies, especially those who write on what is termed the Millennium. Some of them have their treatises much filled with a representation of this, and the subsequent destruction of those vile enemies of all righteousness. See, for instance, Hopkins on the Millennium.

the gathering of nations and tongues, not for any good purpose on their part; for the connection tells of wrath upon them. The 38th and 39th chapters of Ezekiel are very generally supposed to have reference to this subject. Joel, 3d chapter, is supposed to relate to the same. There is much reason to believe that the gathering therein mentioned takes place at a late day, from the circumstance that the mystic waters spoken of by Ezekiel, Zechariah and John, are there mentioned. I believe most Christians think that Zechariah, fourteenth chapter, has like reference.—Second Thess. chapter 1, unquestionably refers to the excitement and rage of evil men just before the general judgment. It speaks of the righteous retribution upon those who shall then be troubling the saints. To John, as he describes in Revelations, it was given, to see much of this matter. See chapter 11, verse 18; 16, verses 13, 16; 19, verse 19; 20, verses 7-9.

The hostility to the Lord and his cause of which the description is given in these Scriptures, must be of a very extraordinary character, something far exceeding any ever preceding it. For some reason those enemies to God and righteousness, appear to be all on fire with rage, exasperated to the highest pitch, and desperately bent on the destruction of Christianity. They are represented as planning and conspiring together—as associating, and combining in great armies, for carrying on the warfare against heaven. Ezekiel speaks of this combination under the denomination of Gog and Magog, (and like

wise John,) and as coming in a "great company and a mighty army against the land of Israel that is brought back from the sword;" and so numerous as to be represented under the figure of a vast "cloud to cover the land." Isaiah, Joel and Zechariah mention it as the assembling together of all "nations" for warfare. The Apostle informs us that he saw the beast and the kings of the earth and their armies gathered together to make war against Him that sat on the horse, and his army." And again, "I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirit of devils, working miracles, which go forth unto the kings of the earth, and the whole world to gather them to the battle of that great day of God Almighty." He speaks of Satan being at last let loose, to "go out and deceive the nations which are in the four quarters of the earth, to gather them together to battle, the number of which is as the sand of the sea. And they went upon the breadth of the earth, and encompassed the camp of the saints about, and the beloved city."

This opposition to heaven will, of course, in its essence, be Infidelity—a spirit which rejects God. The Scriptures give us to understand that this will be exhibited in a two-fold form. First, that of open, blasphemous Atheism, fearlessly mocking at all things divine and sacred. Within a century or two, a spirit of scepticism has began to manifest itself, as never before, in the increasing disposition to reject the word and authority

of God. This spirit, though it may seem to have been checked, is by no means dying away. On the contrary, there are symptoms of its reviving with new strength. And it is likely that it will so spread and grow, that near the end of Time, and at the period when the Lord shall appear, the horrid spectacle will be witnessed, of a generation of bold blasphemers, in raging impiety, bidding defiance to the Almighty, repeating over what has already been uttered by men of this class: "No monarch in Heaven! no, thou dost not exist—we defy thee!"

Secondly, that of corrupt Christianity. Of this there has already been abundance—men having a form of godliness, yet unbelievers in heart, and licentious in life. Hereafter there is to be a yet greater display of such. The description of them by Paul, Peter and Jude, is striking, and presents a horrid sight, in the depravity of such as in profession belong to the Church. Paul, 2d Thess. 2: 3–12, and 1st Tim. 4: 1, 2, speaks of an apostacy from Christianity, the subjects of which manifest an awful reprobacy of heart, as having their consciences seared as with a hot iron, so as to be incapable of moral feeling, and having pleasure in unrighteousness. This character is represented as a prevalent one at the time of the second advent. What a picture of the same is given by Peter, second epistle, second chapter. And such is to be the horrid state of the world at the latest period of time, when they bring upon themselves "swift destruction"—and what is that but the fiery destruction, "when the Lord Jesus

shall be revealed from Heaven in flaming fire, taking vengeance on all that know not God and obey not his Gospel?" Jude's description of the same Church apostates, presents them in the same character, and as existing in the earth at the last moment of time—"raging waves of the sea, foaming out their own shame"—until the hour when the "Lord will come with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly of their ungodly deeds which they have committed, and of all the hard speeches which ungodly sinners have spoken against him."

Thus we see a degenerate, corrupt Church, existing in the latter days, even at the time the Judge will come. In these corrupt professors, there will be nothing of Christianity but the name. What will the whole of the character of those professors be, but so much infidelity? Corrupt professors are, at any time, but sceptics at heart, whether they imagine themselves such or not, or however they may be regarded by the world. But frequently they are real infidels, actually holding infidel sentiments, but, from motives of policy, concealing them. So it is known to be among the priesthood, of some divisions especially, of the professed Church at this day. Many of them are at heart deists or atheists, in private sneering at religion. To a great extent the Gallic Church is infidel, and how much better is that of Spain and Italy? And how is it with the Protestants of the European Continent? Once they were in a measure evangelical. But are they not fallen?

Have not many of those substituted "Rationalism" (another name for infidelity,) for Christianity, and gone quite away out of the Gospel track? And do we not see the same process going on in this land? We see what has been—and can perceive how easy it would be, by an almost imperceptible slide, for any, and for all of the present Protestant sects, to become generally a mass of unbelievers, having nothing of Christianity but the profession.

Both these classes of infidels will be essentially the same in disposition and character, licentious and hating all that is good, and will therefore be fitted to coalesce in a warfare against the Lord and all that belong to him. The two classes will together constitute a befitting alliance in the desperate enterprise for the extermination of true Christianity from the earth.

It seems there is to be, at that time, an unprecedented excitement and tumult, a raging of the ungodly as if exasperated, by some provocation or incentive, to the highest pitch. All is rage and fury, as though something perfectly hateful to them were stirring the Satanic principles within their bosoms to the most glowing flame. In the anthem of praise to God, celebrating his final triumph and judgment, heard by the Revelator, (chapter 11,) it is said, "And the nations were angry." This striking phrase gives us the idea, that just then there had been a general and unwonted tumult and raging of the unsanctified part of mankind. And what is it to be that shall excite that enmity and fury? What, but the ex-

traordinary spirituality and holiness of the latter day Church, which we have treated of in preceding chapters, as well as of the facilities for corruption, and the causes for unprecedented wickedness of the carnally-minded, in the last days. Such high-toned righteousness on the one side, and such deep depravity and rampant wickedness on the other, must have the effect to produce the predicted conflict. Angels and devils could never live together in peace. So when Christians become so perfect here, as to resemble a colony of angels, the rage of those who shall not belong to "their company" will be like the disgorgement of the over-boiling of the infernal pit. The professed Christianity of the present Church could not excite the deep rage of the ungodly. It is too earthly for this: the world doth not so hate its own. The present race of professors are much in unity with the non-professing world, not being "a peculiar people," and of course there is nothing to provoke the hatred of unsanctified men. What persecution there has been, since the early days of Christianity, has generally been excited, not so much by a manifestation of genuine piety and genuine Christianity, as by the dissents and secessions of some parts of the professed Christian Church from other parts, as the persecution of Protestants by the Romish Church, and of numerous secessions among the Protestant Churches themselves.

But let a people arise in whom shall be revived all the purity and graces of primitive and perfect Christianity, and then will be revived "per-

secution for Righteousness' sake." Suppose that Christians generally come to understand, as some now do, as Worcester and Ladd did before their death, that all war, both offensive and defensive, is prohibited by their religion—that armies, fleets, fortifications, and the use of all hostile weapons, are repugnant to it, and should preach and act accordingly, till the sentiment should become extensive, and the community to a considerable degree leavened with the doctrine, that it should be found to obstruct the wheels of the bloody car which the Governments would roll on,—what would be the consequence? The advocates and practicers of this doctrine would be accused of a conspiracy to tear down human government, and even regarded as guilty of treason.*

For one, I have long believed that the progress of the pacific principle of the New Testament will be one of the first things to provoke in the world the spirit of bitter and active persecution against Christianity, and that *men of peace* will ere long be called to prove their devotedness to that religion and its Author, by the test of martyrdom. For believing and practicing this principle, they are likely to be really regarded as the foes of man, treated as outlaws, and delivered over to popular or executive vengeance.—Even now one of the Reviews, published in this country, declares that such persons as promul-

*Thus much has already literally come to pass. A professedly Christian paper published in Maine, has actually come out against the "League of Universal Brotherhood," advocated by ELIHU BURRITT, as being "Treason!"

gate the doctrine that no violent resistance is to be made to evil, are dangerous persons to be allowed to live, and should be handed over to the mob, to be swung up on the "first lamp post!"

But with the revival of this peculiarity of the Gospel, will be the revival of others. Those who separate from war, and condemn both its principle and practice, must needs also abstain from participation in earthly governments, and from conformity to the worldly spirit and worldly practices. All this will provoke the storm of persecution, and draw it upon them in its utmost fury.

That great numbers of the followers of the Lamb are yet to become martyrs in his testimony, is obvious from Scripture prophecy. The great gatherings of the wicked to battle, spoken of by Ezekiel, Joel and Zechariah, and by John, will not be without their object, nor without previous measures less concerted and ostentatious, yet perhaps more destructive to those against whom they shall be taken. The enemies of Christ we cannot rationally suppose will be finally destroyed, before they will have shed much innocent blood. Zechariah represents one half of the people of Jerusalem as falling into the hands of the vast host warring against it. Over all the earth the work of persecution will go on, while the wicked shall remain. As Christianity will have spread over all the world, and there will be disciples of our Lord in all regions, even to the ends of the earth, there will be a field for persecution to practice itself in, wider than ever before known.

For awhile, as we may suppose, the Christian ranks will be strong to bear up against the pressure and the shock. The power of their faith will sustain them. Through grace they will triumph in the midst of suffering. And their fortitude, their meek endurance, their triumph in the midst of death, and their mighty testimony, will, as in primitive days, convince multitudes who will thus be won to the Christian ranks, to fill up and more than restore the place of the martyred, the ashes of martyrs being again "the seed of the Church." But that it will so continue to the end, the Scriptures do not instruct us. The protraction and intensity of the persecution, will at last reduce their numbers, till they will probably have become wasted to a handful, comparatively. Day after day, and year after year, while they shall cry for help in the midst of their sufferings, saying, "O Lord, how long!" he will yet delay his coming, and seem to leave them to the power of the enemy—till the "last distressing hour," when he will appear for deliverance. The Saviour will "avenge his own elect, who cry unto him day and night"—but it will be when they shall be closely shut up and their number almost gone, for he says, in the same connection with the declaration of that deliverance, (Luke, chapter 18,) "when the Son of Man cometh, shall he find faith in the earth?" indicating that little of it will be left.

CHAPTER XIV.

DESTRUCTION OF THE WICKED.

THE Scriptures very clearly foretell that near the end of Time, there will be judgments of a very uncommon character on wicked men, and that they will be finally destroyed from the earth. In the second Psalm it is written : "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron : thou shalt dash them in pieces like a potters vessel." A passage parallel with this, and beyond all doubt referring to the closing scenes of Time, is Rev. 19 : 15—"And out of his mouth goeth a sharp sword, and with it he shall smite the nations. And he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God." In the fifteenth chapter of the same book, the earth is represented as ripe and a *double commission* is given to reap it. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city ; and blood came out of the wine-press even unto the horses' bridles, by the space of a thousand and six hundred furlongs." What can be more expressive of awful retribution upon wicked men than this ? A river of blood running two hundred

miles ! This is indeed figurative language ; but such figures must have a terrific signification. In farther evidence that the destruction of mankind must be very extensive, read Ezek. 39 : 11-21, and Rev. 19 : 17-21.

We may suppose there will be a great variety of severe judgments sent forth upon the guilty world, in its last days—pestilence, famine, earthquakes, fires, storms, and all the numerous plagues which the disordered elements of the sickening, dying physical world, and the most disordered state of the moral one, will produce. In addition to all the others, it is probable that sore distresses and extensive destructions will be inflicted by wicked men upon one another, by violence, assassinations and wars. Besides persecuting and murdering the Christians, it is likely they will torment and destroy each other, as did the abandoned Jews in the destruction of Jerusalem, who, while not engaged in fighting the Romans, turned their weapons upon each other.

While a portion of the predictions of the plagues that are to fall upon the world, are spoken of in general terms, there are others that are to fall upon those who are to be special subjects of them. One class of these is that represented under the terms, “ Man of Sin,” “ Son of Perdition,” “ Anti-Christ,” “ Babylon,” “ the Beast,” &c. This power, or association, professing to be on the side of Heaven, and assuming God’s name, while the most implacable enemy to Him and all righteousness, thus acting the

part of deepest hypocrisy, and under its disguise practicing the worst deception and perpetrating the most enormous sins and cruelties, will be visited with judgments proportioned to its enormities. If it be the same that in the prophecy of Daniel is denominated the "little horn," represented as warring against the saints, and wearing them out, it is to be "killed, have its body destroyed, and be given to the burning flame." As represented under some of the names before mentioned, in 2d Thes. 2d chapter, "it is to be consumed of the Lord with the spirit of his mouth, and destroyed by the brightness of his coming." In the book of Revelations, the scourge falling upon Babylon is represented in language terribly sublime. "And there were voices, and thunders, and lightnings: and there was a great earthquake, such as there was not since men were on the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath," (chap. 16: 18, 19.) For the full picture of the judgments of the great Anti-Christian harlot, read the whole of the 18th chapter of Revelations. Therein you see her luxury and profligacy delineated, and the curses due to her wickedness poured upon her, so that then is the most extreme reversion of her condition, from the highest worldly prosperity, to the deepest wretchedness and misery. She is

represented as being consumed by fire, (corresponding to Daniel 7 : 11,) and brought to utter desolation. The whole world, which had gone after, and worshipped her, are seen standing around her burnings, and in great astonishment, terror and anguish, lamenting her ruin, saying, "Alas, alas, that great city Babylon ! for in one hour is thy judgment come." So it seems that the destruction will, in the end, be sudden, as it is to be awful and final. The ruin will be complete and endless. Babylon will sink (like its literal prototype) to rise no more. The true Church will never again have trouble from that malignant foe.

We should not, however, do justice to the subject, without noticing what the Scriptures say of the wasting and destruction (in part) of this Anti-Christian power, by the agency of those who had been its adherents and supporters. It is expressly predicted that they will turn against it, and pursue its destruction with unrelenting hate. "And the ten horns thou sawest on the beast, these shall hate the whore and make her desolate and naked, and shall eat her flesh and burn her with fire."—Rev. 17 : 16. Have we not seen something like a fulfillment (in some part) of this, in the events of the French Revolution, when the authority of Rome was discarded, monasteries, nunneries, and other institutions broken up and their funds dissipated ; the Catholic priests massacred and banished, and their rich livings taken away ? In that country the power of the Church was crushed, and its

sources of wealth dried up. More recently, much of the same spirit has been displayed in Spain and other parts ; and similar scenes remain to be acted in the rest of Europe. The minds of the people, becoming enlightened to a view of the monstrous excesses of the false Church, will be disposed to throw off the yoke as they find opportunity, and render vengeance to those who have trodden so long upon their necks. Give them liberty, and they will carry desolation through all the dominions of the "Mother of Harlots."

And yet all this hatred of the apostate Church, and the wasting of it by those formerly its adherents and supporters, may take place while they remain no better and moral than before, and may even go to greater excess in licentiousness. The yoke of tyranny may be thrown off, while that of sin is still worn. So it was in the French Revolution ; so now in Spain, the people remaining as corrupt as ever, perhaps becoming yet more immoral. It is but Infidelity taking the place of Papacy. And even while the yoke is thrown off, the badge may yet be worn. The liberty to think and do as they please being secured to the people, and having the privilege of indulging their carnal propensities without restraint, they will not care for the rest, but as a matter of expediency suffer a formal religion to continue. Thus it is now in the kingdom of France. There is a profession of Catholicism, which is considered as the religion of the nation. Yet it is but too evident the peo-

ple have but little religion themselves. There is no good reason for believing that Infidelity has died away there, but that it is now as abundant as it was forty years ago, though not appearing so manifest as then. The same may come to pass in all nations. While they wear the Christian name, the people may in heart and practice be under the influence of the darkest Atheism.

The destruction of the great combination, the confederacy of the wicked of the earth, which we have noticed, as predicted of the last days, is to be destroyed by signal judgment. As neither the confederation nor the judgment upon it has yet taken place, we know not what will be the specific nature or the form of the organized opposition, nor of the destruction that is to sweep it away, as the language used in describing them is doubtless highly figurative. It is obvious, however, that the overthrow and calamity of that great association of the wicked will be awful indeed. "For behold the Lord will come with fire and with chariots, like a whirlwind, to render his anger with fury and his rebukes with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many."—Isa. 66 : 15, 16. In the prophecy of Ezekiel it is said respecting the collected forces of Gog, "and I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead with pestilence and with blood; and I will rain

upon him, and upon his bands, and upon the many people that are with him an overflowing rain, and great hail stones, fire and brimstone." Ezek. 38 : 21, 22. In Zechariah it is foretold that the people who have fought against Jerusalem shall have their flesh consume away, while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongues shall consume away in their mouths." This extraordinary mustering of mankind (Gog and Magog—the whole earth) when named in Revelations, has its destruction thus graphically described : " And a fire came down out of heaven and consumed them."

These judgments upon the wicked are evidently to occur in the latest period of time, just preceding the great promised change in the condition of the world. In the last days of Time, there will be the most remarkable display of impiety and wickedness ; and correspondingly remarkable will be the curse. By licentiousness and judgments the world will be seen hastening rapidly to its final doom, all giving tokens that the awful day of decision is just at the door.

From the descriptions given in the Scriptures, it is obvious that the terrible calamities to be visited upon the inhabitants of the earth in the last days, will have no effect to reform them. Of course they will become but the more reprobate and hardened as the vials of wrath are successively poured out upon the world. The rays of the sun soften those substances which are in a condition, or are of a character to be thus affected

by them, while those of a different character do but grow the harder under them. The tendency of the Gospel is to make men better ; but if not honestly received by them, they become the more corrupt for having enjoyed its influences or offers. So with afflictive dispensations, as chastisements ; if the subjects of them do not “kiss the rod” and bow submissively to the authority that appoints it, the malignity of the heart is roused and its corruption strengthens itself but the more, till the evil principles and feelings break forth in the most flagrant deeds and blasphemous language. So it is predicted of the last days : “And men were scorched with great heat, and blasphemed the name of God which had power over these plagues, and they repented not to give him glory.” And again : “They gnawed their tongues for pain, and blasphemed the God of Heaven because of their pains and sores, and repented not of their deeds. And there fell upon men a great hail out of heaven, each stone about the weight of a talent, and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great.”—Rev. 16 : 9—11—21.

At length the crisis arrives—the time for the decisive stroke, the concluding act and closing scene of the world’s great temporal drama, arrives! The wicked nations are marshalled, and in the field—the Beast and the False Prophet and the Kings of the earth are assembled—the hosts of Gog and Magog are arrayed—all surrounding the Holy Encampment, waiting and just ready to

fall upon the "Beloved City," for the speedy and complete extermination of all the righteous from the earth, and the extinction of the Lord's cause from the world. The saints of that day, possessing the meekness and unresisting forbearance and faith of the primitive followers of Christ, having no carnal weapons, can be delivered only by superhuman interposition. And He does not betray their trust—at the last moment of their perilous exposure, he "arises to judgment"—he himself appears to the rescue of his people, the "meek of the earth." A fiery storm descends in fury upon their enemies. "Upon the wicked the Lord will rain snares, fire and brimstone, and an horrible tempest," and "destroy them by the brightness of his coming"—thus at once putting an end to all their machinations against His people and their blasphemies against Himself. And thus shall close the scene of a world's sinfulness, wicked rage and tumult, to which shall now succeed an everlasting calm and reign of righteousness and peace. Blessed Savior! how long before that hour shall arrive? Come quickly—but in thine own time!

CHAPTER XV.

THE TIME AND SIGNS OF THE NEAR APPROACH OF THE END OF THE WORLD AND OF THE DAY OF DOOM.

THIS is to occur while yet some of the kingdoms or parts of the kingdoms of the earth represented in the image of Nebuchadnezzar's vision remain. In the second chapter of Daniel, the vision is clearly explained. The image, in its different parts, represents four great monarchies, one of them then existing, the others to succeed it, until the kingdoms of this world should come to a close. According to the interpretation of the dream, "the God of heaven" was to set up a kingdom, in the time of these, bearing no resemblance to them. In the end it was to break them to pieces, causing them to become as the chaff of the summer threshing floor, driven away by the winds. It was itself to become as a great mountain, filling all the earth, entirely taking the place of these earthly dominions, and not to be "consumed, but to stand forever." This is the kingdom of the Messiah.

Now, it appears that we, of this day, are in the time and circumstances signified by the legs and feet of the image of Nebuchadnezzar's image. The present is the time of the ten kingdoms into which the last great monarchy was to be di-

vided, (Dan. 7 : 7 ; Rev. 17 : 3, 12,) that is, the latter period of the Roman empire, thus divided. The iron power of that empire yet remains in these kingdoms. The strength of iron remains in the present European monarchies, which occupy the proper ground, as well as being the remains of the old Roman beast. That nation was distinguished for physical energy ; for the strength of its organization ; for its rigid and efficient military discipline, beyond what, in these respects, pertained to any other of the ancient nations.

So these kingdoms which have sprung from it, are strong, skilled in war, and as yet invincible. In the most difficult periods they have maintained their ground against the enthusiastic and fiery attacks of the eastern savages, Turks and Saracens ; and have extended themselves, cutting their course and subjugating to their dominion, in all directions, and to the utmost limits of the discovered world. Spain has reduced the New World. France dictates to the Islands of the Sea, and now plants her banner on the African continent. As for Britain, nothing seems able to stand before her arms. She is mistress of the Sea ; the hundred millions of Hindostan are subject to her rule ; and Affghanistan and Burmah are crushed or compelled to submit to offered terms. And the "Celestial Empire," the oldest on the globe, with its hundreds of millions of people, is broken down to submission, dictated under the mouths of her cannon. Russia, and some other northern powers, never

within the bounds of the Roman Empire, or any of those referred to in the vision of the Babylonian King, seems to possess the same characteristics, so that they appear to be of the same family. These have certainly received their lessons of war from the others, and they practice the same rigidity of discipline, and are like them successful. We see Russia, for instance, overmastering Turkey and Persia. But the fact that some other nations are like the "ten kingdoms" of the vision, affects not the prophecy or any conclusions to be drawn from it.

Now is the time of those "ten kings"—and how much longer is it to continue? I believe no intelligent Christian holds it will be a great while. No one, perhaps, thinks it will be over two centuries. So soon then the kingdom of Messiah is to supercede them forever. And so soon to be the final judgment of the world.

For a description of the signs nearly preceding the great day of the world's ending and judgment, at the coming of the Redeemer, we will quote from Matthew 24th, Mark 13th, and Luke 21st, selecting therefrom the substance of our Savior's own prophecy respecting both the destruction of Jerusalem and his second coming.

Sitting with their Lord upon the Mount of Olives, the Disciples ask, "When shall these things be?" (what he had just foretold of the destruction of the city and temple,) "and what shall be the sign of thy coming, and of the end of the world?" It might be inferred from the form of this inquiry, that it was a fixed convic-

tion in the minds of the disciples that the destruction of the temple would occur only with the destruction of the world. However this may have been, their question involves both, and the answer of our Lord accordingly includes the whole subject of their inquiry.

“Ye shall hear,” he replies, “of wars, and rumors of wars : see that ye be not troubled ; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be great earthquakes, famine and pestilences in divers places ; and troubles, and fearful sights, and great signs shall there be from heaven : these are the beginning of sorrows. They shall lay their hands upon you, and deliver you up to be afflicted—to councils—to be brought before kings and rulers—to be put in prisons—and some of you shall be put to death. And ye shall be betrayed, by parents, and brethren, and kinsfolk, and friends ; and shall be hated of all men for my name’s sake. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. And when ye shall see Jerusalem encompassed with armies, know that the desolation thereof is nigh. There shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be. And except those days should be shortened, there should no flesh be saved ; but for the elect’s sake those days shall be shortened. Verily, I say unto you, this generation shall not pass, until all these

things be fulfilled. But of THAT day and THAT hour, knoweth no man, no, not the angels in heaven, neither the Son, but the Father. But as in the days of Noe, even so shall the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until Noe entered into the Ark, and the flood came and swept them all away ; so shall also the coming of the Son of Man be. Then shall there be two in the field ; the one shall be taken and the other left. Two women shall be grinding at the mill : the one shall be taken and the other left. And there shall be signs in the sun : it shall be darkened—and in the moon : it shall not give its light—and in the stars : they shall fall from heaven : upon the earth shall be perplexity ; the sea and the waves roaring ; men's hearts failing them for looking after those things which are coming on the earth, for the powers of the heaven shall be shaken. Then shall all the tribes of the earth mourn, when they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

This prophecy has much perplexed commentators. From some expressions in it, especially this, that "this generation shall not pass away until all these things be fulfilled," they have inferred that the whole prophecy related to the destruction of Jerusalem only. But while some of

these expressions seem to limit it to that event, and to the history of the Jewish people, there are others which will not bend to such an interpretation, but carry our minds beyond, and to a scene more awful and sublime. The assertion of our Savior in relation to "THAT DAY," that it is unknown to all beings but the Father, and the manner of his speech at that point, seems to show that he there changed from his description of the destruction of Jerusalem, to that other great event involved in the question he was answering, viz : the "end of the world." Then his declarations concerning the "two in the field," "two grinding at the mill," in each of which cases "one is to be taken and the other left," is not so easily referred to the first of these events. The comparison between the "days of Noah" and the time of the "coming of the Son of Man," seems to very plainly refer that coming to the time of the world's end, its second destruction. The direction given to disciples to look up with joy when they should see the described signs, as evidence of the approach of special deliverance, is a direction and encouragement that could hardly have reference to any circumstances in the destruction of Jerusalem by the Romans. Did the overthrow of the Jews give special relief to the Christians, from persecution, or in any other respect? Again, the coming of the Son of Man in the clouds, with great power and glory, as well as his sending his angels to "gather his elect from the four winds, from one end of heaven to the other," it seems impossible to refer to that local event.

Evidently the prophecy has reference to both events, as the question to which it is our Lord's answer, includes both. In this reply He evidently makes a transition from one point to the other, in a manner which rendered the transition obvious no doubt to his immediate hearers, but which the written discourse indicates only by the reasonable sense and application of its several parts.

Our Lord describes signs that are to occur, as precursors of the great event. Signs there were which nearly preceded the destruction of Jerusalem, by the army of Titus. At one of their festivals, as we are told by Josephus, the Jewish historian, a heifer, brought forth to be sacrificed, produced a lamb before the people. The ponderous gate of the temple, fastened by massive iron bolts, and so heavy as to require the strength of twenty men to open and shut it, opened of its own accord in the night, and a voice from within was heard, saying, "let us depart hence." Armies, with chariots, were seen in the clouds, rushing as to the hostile charge or begirding besieged cities. For a long time a naked sword was seen suspended over the place, a token of its destruction by war. And an individual, seemingly impelled by a Divine influence, went about crying, "wo! wo, to Jerusalem!" He appeared to be endowed with supernatural strength, almost constantly keeping up the cry for more than seven years, with a voice unimpaired. Stripes and blows had no effect to stop him. Against all efforts to silence his annoy-

ing warning, he persisted in the lamentable cry, "wo! wo!" till a deadly missile from the besiegers of the devoted city, striking him, put an end to his life and his prophetic lamentation.

If such were the signs of that event, what signs may we not expect of that of which the destruction of Jerusalem was a type? "Earthquakes," we are assured there will be—and "famines"—and "pestilences"—and "wars and rumors of wars"—"nation rising against nation"—filling the world with dreadful disasters, with haggard wretchedness, with violence and blood-shed. The elements of nature, we may suppose, will be universally disquieted and convulsed to storms and tempests, with most terrific thunderings and lightnings, "the sea and the waves roaring," and in the heavens "fearful sights"—the sun by turns blackening and the moon turning to crimson, and the stars, loosened from their orbits, "falling from heaven, as a fig-tree casteth her untimely figs, when shaken by a mighty wind." Signs will there be through all the creation—signs through the agitated earth, and the "powers of the heavens being also shaken,"—precursors of Nature's approaching and near dissolution. "On earth will there be distress of nations, with perplexity; men's hearts failing them for fear, and looking for those things that are coming upon the earth."

Yet it is likely, as supposed by the poet who so powerfully portrays the "Course of Time," that the reprobate inhabitants of the earth in those last days, will be fruitful in explanations of

these phenomena, as the products of natural causes. And in the intervals of their appearance, they will comfort themselves in their sins, flattering themselves that the danger is past, and pursuing their evil course with fresh courage and avidity. So it was, as appears from history, with the Jews, in respect to the alarming signs which admonished them of their impending destruction. They will give themselves up to dissipation, to feasting and revelry—they will buy and sell—will “marry and be given in marriage”—will rob, murder, commit adultery, curse and blaspheme, like the sinners of the old world and of Sodom,—till the great storm of fire shall burst upon them, to earth’s universal conflagration. They will laugh in infidel derision, making a mock at “signs,” ridiculing their predicted overthrow, up to the moment when the fiery deluge shall rush forth from skies and earth, and the pealing notes of the archangel’s trump, shall call the dead, and the consuming nations to the great tribunal, to receive their everlasting doom from the Almighty Judge.

CHAPTER XVI.

SCENES OF THE GREAT DAY OF JUDGMENT.

“While others sing the fortune of the great,
Empire and arms and all the pomp of state,
I draw a deeper scene—a scene that yields
A louder trumpet and more dreadful fields—
The world alarmed, both earth and heaven o’rthrown,
And gasping Nature’s last tremendous groan—
Death’s ancient sceptre broke—the teeming tomb—
The righteous Judge—and man’s eternal doom.”

THAT there is to be a general Judgment, when all mankind shall be brought to an account for their conduct and character in this life, is too plainly declared in the oracles of God to admit of a doubt in any who believe his word, or to make any argument necessary for its proof.—“For we must all stand before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or evil. I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance, unto all men, in that he hath raised him from the dead. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.” 2d Cor. 5: 10. 2d Tim. 4: 1. Acts 17: 31. Jude, verse 6. See also Mat. 25: 31, &c.

Notwithstanding the premonitions of the coming of that day, in the signs of which we have spoken, it will come unlooked for upon the world. As it was with the world in its destruction by the flood of waters, and as it was with the inhabitants of Sodom, who were going forward in their accustomed course of sensuality and reckless impiety, to the moment when their destruction came upon them, so, as our Savior declares, it will be in the end, when he shall come to judge the world. "As a snare," says he, "shall it come on all them that dwell on the face of the earth." Luke 21 : 35. Again he says, : "At such a time as ye think not, the Son of Man cometh." Mat. 24 : 44. And the Apostle remarks, in writing to the believers at Thessalonica: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, 'Peace and safety,' then sudden destruction cometh upon them." How terrible to the guilty world, to be awakened from their carnal security in their full career of worldliness, dissipation and crime, by the "trump of God" and the appearance of the Judge coming at once "in the clouds of heaven!"

But not unlooked for will that event be to the righteous. The Apostle adds to the declaration quoted above : "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Herein he seems to address the believers at Thessalonica, to whom he was writing, as personating those who shall be alive when the day of the Lord shall actually be disclosed.

The arrival of that day, and of the final moment, will be announced by the trumpet sounded by the Archangel. Describing the change to be wrought in the bodies of the righteous at the time, the Apostle says, it shall be "in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." On another occasion he says: "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." However the world may have hardened their hearts, and shut out from their convictions and their thoughts the many signs which shall have preceded, telling of the nearness of that great event, they may not close their ears to that trumpet's voice, nor resist the conviction of the awful truth it will announce. Louder than ten thousand thunders may we suppose will be its sudden note, bursting upon the earth from the skies, reverberating through creation, and awakening all the dead from their graves, with the resistless summons of all created intelligences to the judgment!

It will be the signal for the appearance of the Judge, to the sight of all mankind, thus awakened, and for the instantaneous lighting of the universal elements to the great conflagration. "Our God shall come and shall not keep silence. A fire shall devour before him. and it shall be very tempestuous round about him." "A fire goeth before him and burneth up his enemies, round about." "A fiery stream issued and came forth

from before him." "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire." "And fire came down from God out of heaven, and devoured them."

"Behold the Judge appears!—his guards are nigh,
Tempest and fire attend him down the sky."

"Throned on a cloud our God shall come
Bright flames prepare his way:
Thunder and darkness, fire and storm
Lead on the dreadful day."

How awful must be that scene, when celestial fire shall come sweeping downward through the heavens, rolling in its glaring volumes down upon the earth, igniting the atmosphere and all the elements of the globe into a universal conflagration! It is very striking, that the Scriptures describing the events of the latter day, represent fire as a prominent agency in God's judgments. God pleads with the assembled multitude (Gog and Magog) by fire, (Ezek. 38: 22.) He destroys the "little horn" and the "man of sin, the son of perdition" with it. (Dan. 7: 11. 2d Thess. 28.) The great city Babylon is "burned with fire;" and in the Scriptures already quoted, we see that terrible element attendant upon the coming Judge, fulfilling its last office in consuming the present form of the earth, and destroying the wicked at that day found upon it.

But what will be to the guilty world a yet more awful manifestation, the Almighty Judge will appear descending; and "every eye shall see him, and all the kindreds of the earth shall wail because of him." "Our God shall come." "This same Jesus," said the two in white apparel stand-

ing by the disciples on Mount Olivet, as the Redeemer ascended, and a cloud received him out of their sight—"this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "And then," as our Lord himself foretells of that grand event, "shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." "For the Lord himself," adds an Apostle, "shall descend from heaven with a shout." What grand, awful images make up this scene! the sounding of the mighty trumpet! the universal conflagration! the consternation of the surprised and guilty world of mankind! the earth and the sea, and death and hell giving up the dead that shall be in them! the descending God, the righteous Judge, with his heavenly hosts approaching in his glory to meet the gathering myriads, and sit in righteous judgment upon them, and to decide of each individual intelligence, its eternal destiny! What wonder the universal wail should go forth from all the tribes and kindreds of the earth!"

That descending Judge—he it is whose former advent to the lost world for its redemption, was in the humble form and circumstances of the babe of Bethlehem, born in the manger, of the lowly virgin! He, who travelled through this human life a "man of sorrows"—became so poor, to make lost man rich unto heaven's eternal inheritance, that he "had not where to lay his head!" He, rejected and despised of men! He, appre-

hended as a criminal, and arraigned before the tribunal of a Roman Governor ! He, executed as a malefactor, crucified, pierced by a spear and entombed ! He it is, now coming in the glory of the Father, with all the holy angels for his attendants !

“Triumphant King of glory ! soul of bliss !
What a stupendous turn of fate is this !
O, whither art thou raised above the scorn
And indigence of him in Bethlehem born—
A needy, helpless, unaccounted guest,
And but a second to the foddered beast !
How changed from him—
Who was betrayed, forsaken and denied ;
Who languished, prayed, bled, thirsted, groaned and died :
Hung, pierced and bare, insulted by the foe—
All heaven in tears above, earth unconcerned below !”

He it is who now comes to decide the fate of mankind, with the vast retinue of the heavenly court as his attendants in the great conclusive act. He himself says, that when he “shall come in his glory all his holy angels shall be with him.”—And we learn from various passages in the Scriptures, that they will not attend as spectators merely, but as acting agents in the proceedings of that great day. They have ever had much to do in the history of mankind, being commissioned for the dispensation of judgments and mercies from God’s throne. They have attended upon and watched around the people of God in all ages and places. Says an Apostle, “are they not all ministering spirits, sent forth to minister to them who shall be the heirs of salvation ?” How suitable therefore, that they should be present at the last day, and participate in its great proceedings.

Also the spirits of the saints will come with him, to receive their bodies now to be revived, to come forth from their graves in the likeness of Christ's own glorious body. "Behold the Lord cometh with ten thousand of his saints. And the Lord my God shall come and all his saints with thee. For if we believe that Jesus died and rose again, even so also them that sleep in Jesus, will God bring with him." Jude, verse 14. Zech. 14: 5. 1st Thess. 4: 14. Happy participants will they be in the glorious scene, being themselves judged, acquitted, and receiving the blessed award of eternal life.

To meet this coming of the infinite Judge, with his innumerable and shining attendants, all the dead will come forth from the graves, in the resurrection of their bodies, as the Scriptures so fully and conclusively teach. "I have hope towards God, that there shall be a resurrection of the dead, both of the just and unjust. Since by man came death, by man came also the resurrection. For as in Adam all die, even so in Christ shall all be made alive. Marvel not at this, for the hour is coming, when all that are in their graves shall hear His voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil, to the resurrection of damnation." Acts 24: 15. I. Cor. 15: 21, 22. John 5: 28, 29.

At once the ground will disgorge its teeming millions. Grave-yards, those great receptacles of human bodies, will no longer be the seats of silence and death, but the special scenes of ani-

mation and activity. From all spots of earth, wherever, in all the ages of time, a human corpse shall have been lodged, all over the hills and through the vallies, and on mountain sides or tops—hence will upstart the awakened dead, revived to immortality. The sea, which has swallowed up its myriads of human forms, must also “give up the dead that are in it.”

At the same time the body will be changed. It will be made spiritual and immortal. This general change will obtain in the case of each class, the righteous and the wicked; but the Scriptures describe some special circumstances in regard to that of the bodies of the righteous. Says an Apostle, “It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” Again we read, “Who shall change our vile body, that it may be fashioned like unto his glorious body.” And again: “It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is.” This spiritualization of our bodies will be instantaneous; for it is declared, “we shall all be changed in a moment, in the twinkling of an eye, at the last trump.”

It would seem, from the Scriptures, that almost within the same instant will occur, the sounding

of the trump, the manifestation of the all-consuming fire, the appearing of the Judge, the resurrection of the dead, and the changing of the living."

Then succeeds the gathering together of the human race—and more particularly the righteous, the friends of God, the flock of the Redeemer. This is very explicitly declared in the Scriptures. The Judge himself foretells it: "He shall send his angels with a great sound of a trumpet, and shall gather together his elect from the four winds, from one end of heaven to the other."—Mat. 24: 31. Mark 13: 27. See the same idea, Mat. 13: 30. In the 50th Psalm, which relates to the day of retribution, it is declared: "Gather my saints together unto me, those who have made a covenant with me by sacrifice." In this is manifest His special care for his sanctified ones—his sheep, the price of his purchase. They are the first objects of his regard, the objects nearest his heart. First must they be secured, brought together and placed under his immediate care and protection. Ah, believer! how heart-cheering, even now, to reflect on such evidence of the regard our Redeemer has for us. The objects of that love are we now—and shall realize it more fully hereafter.

And not only will the angels gather into one host the righteous, but they will also collect together the wicked to the judgment. And so, in their respective positions will be gathered before the Judge "all nations"—all who shall ever have lived upon the earth. And, more than all these, evil spirits, "the angels who kept not their first

estate," (Jude, verse 6,) will also be assembled there. Who these are, definitely, or how they came to leave their original condition, we know not. Probably they compose that host of which we read in the word of God, as inhabiting the air; who, constantly passing to and fro through the world, are unceasingly engaged in, or set upon doing all the mischief in their power among the children of men. These intelligences, active as they are in doing hurt, are wretched, and are tremblingly alive to the anticipation of the doom that awaits them, in that great day, as appears from Mat. 8: 29; and, perhaps, John 2: 19, has reference to the same anticipation and event.—These depraved beings have busied themselves in causing mankind to sin, and in keeping them engaged in it; and as they are thus occupied in connection with our race through its probation, how suitable that they should all have their trial and sentence together.

As for the opinion that has been entertained by some intelligent persons, that inhabitants of other worlds will be brought here for trial at the day of judgment, as expressed by one poet in these lines—

"From realms far distant, orbs unnumbered come,
Sail through immensity, and learn their doom,"

I know not that either reason or Scripture support it.

Who may describe the feelings that will possess the various classes of those gathered myriads! There will be the unsanctified great ones of the earth; as it is said (Rev. 6: 15-17,)—

“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men hid themselves in the dens and in the rocks of the mountains, and said to the mountains and to the rocks, ‘fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb ; for the great day of his wrath is come, and who shall be able to stand !’ ” The kings and princes of the earth, who in their petty dominions, and for their brief hour, exercised power over their fellow creatures, often assuming the consequential pomp and authority of demi-gods, or an order of beings superior to the rest of mankind—who, in their fancied greatness, deemed themselves born to command and others but to obey them, trampling upon their fellows as merest worms but fit for their crushing, or imposing their iron yokes upon them as if made only for their servitude—these will find themselves divested of all their greatness here. How will they sink under the sense of their littleness and guilt, in view of the awful majesty before them and the dread tribunal at which they will stand arraigned !

Men who on earth have deemed themselves great by reason of their riches, or their stations, looking down upon the poor and untitled as but objects for their contempt and subjects for their enrichment and elevation, will now lose all idea of their self-importance, and tremble in the presence of the multitudes who in this life trembled before their power.

The “mighty men and chief captains”—the

great commanders, warriors, and conquerors, showing themselves, as they deemed themselves, and were deemed by the applauding multitudes, invincible and irresistible, carrying fire and sword, devastation and rapine in their course, leading their captives bound to their triumphal chariots, and swelling with pride—will now quail and tremble before that bar whereat they must render up the account for all the blood they have shed, for all the vices and miseries they have caused.

The great statesman, the legislators and honorable counsellors of the earth, who have claimed and received so much respect, praise, and reverence, will then lose their ideas of their own greatness, as they contemplate themselves as now to be judged by the laws of that divine Lawgiver, whose authority they have so much disregarded and violated, while they presumed to dictate laws to their fellow creatures.

All the proud ones—and O, how numberless! who have been so puffed up by their conceited superiority over their fellows, will in that day find how vain were the distinctions on which they built their self-exaltation, and will be brought low indeed in their own eyes and in the sight of the universe, before which all their character will be made manifest. Instead of haughty feelings and airs of greatness, they will sink abashed before that all-discerning Judge and the observant universe, and would fain “go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty.”

All the high-spirited ones, quick to resent the slightest affront, and to avenge it by severe re-tort, by the penalties of law, or on the vaunted "field of honor"—will find all their glory turned to shame as they stand before that tribunal. Those who have sought honor and a great name—who have been fond of stations and "little ones" who have loved to receive attention, to draw the admiring gaze of the multitudes, and to receive the adulation of the thousands and ten thousands, will then see that the true honor is the character and station and name of those "little ones" belonging to Christ, but who in this world are despised as poor, lowly, and weak-minded enthusiasts, or the subjects of superstitions which the great ones of the world think themselves quite too wise to entertain. All human pride will be humbled there ; all high and lofty looks will be brought down.

Sensualists, the children of pleasure, the favorites of wealth, wearing the "purple and fine linen, and faring sumptuously every day," displaying themselves in splendid carriages and in the attire and circumstances of pomp, or who range the earth in pursuit of whatever delights sense can receive or the world impart—what will be their feelings in that day, as they stand at the judgment seat, to give there an account of their stewardship ! And the polluted debauchee, the drunkard, the swearer, the murderer, the liar, the thief, the gambler, the extortioner and oppressor—all the devotees of vice, all the unrighteous shall stand there, with their whole character, all their

works of darkness made fully manifest to the observant universe. What "shame and everlasting contempt" will they feel themselves to have awakened!

There will appear the unholy priesthoods of the various religions, (both the true and false.) These professing to lead men in the way of life, have led them in the way of death. Not only have they been teachers of error, but men corrupt, wicked, among the most atrocious sinners of earth. What an aspect must these present at that day, standing before the divine Judge, laden with the double guilt of damning their own souls and the multitudes they have led in the way of death by their pernicious doctrines and vicious examples! Think of the haughty Pontiffs, who have claimed to sit in the place of God, and to exercise the prerogatives of God! Think of all the numerous orders of cardinals, bishops, priests and professed teachers under all the innumerable religions of the world, who have taught error for truth, have put light for darkness, and darkness for light, sweet for bitter, and bitter for sweet; and those who, while they may have given forth the precepts of truth and righteousness, have themselves lived in the practice of error and iniquity—all now standing before the pure Judge, to answer for their deeds, words and motives, with their true character revealed to the view of all, and awaiting the righteous doom from Him whom they have so mocked in their impious professions and conduct.

There too, contemplate the class of bold blasphemers,

“Who blasphemously did say,
‘Judgment will ne’er begin’—
And abused his long delay
To impudence and sin”—

the scoffers who will have derided the idea of the coming of a day of account, sneeringly “doubting that God will dash to pieces the works of his own hands, or come in a material form,” laughing at the mention of his judging the world, saying, “where is the promise of his coming?”—“The fathers have fallen asleep—one generation after another has come and gone—and all things remain as they were—and so will remain.” Who can imagine their sensation when that awful morning shall break, and the contemned Judge shall appear on his “great white throne!”

But there shall be those who will lift up their heads in that day with great rejoicing. They will be the humble ones of the earth, the broken-hearted, contrite mourners for sin, the repentant, believing and forgiven; the meek, the peaceful ones; the merciful, kindly benevolent, hating to do an injury, and loving to do good; the upright, sincere, honest in purpose and in conduct, abhorring fraud, walking uprightly, and keeping their hands clean from iniquity; the lovers of truth, abstaining from falsehood, fulfilling their word with integrity; they whose bosoms have been the seat of that “love which worketh no ill,” and which breathes kindness to all; the pure in heart, who shall have washed their robes and made them white in the atoning blood, seeking the cleansing

and healing fountain in the favored day of probation, whereby they were made clean, spotless like their Creator, and subjugating their bodies and minds to the precepts and spirit of Christ, crucifying the earthly affections and lusts, dying to the world and living the life of faith in God; they who shall have made the law of that Judge, before whom they now stand, the rule of their hearts and their lives; in a word, those who had sanctified hearts, and who were sanctified in their lives, redeeming time, and living soberly, righteously and godly in this present world, ripening for heaven and waiting their Lord's "appearing"—all these will raise their eyes in blissful triumph, and hail the consummation of their great redemption in this coming of their Judge.

Humble souls—lambs of the flock—are you afraid to encounter the scenes of that great judgment day? Have you any reason for trembling? What can you fear? What is your profession respecting the Judge? Do you not regard him as your Savior, and love him as you do none other? He is your "life," your dearest friend; and do you fear that friend? No—the righteous, when they shall see the Judge of the quick and the dead, descending, will behold in Him their Redeemer—and what rapture at the sight! How will they hail Him, as he whose coming they have so longed for, and with immortal transport will rise to meet him!

It is characteristic of the true disciples of Jesus, that they "love his appearing." Good reason that it should be so. He is to them, "wisdom,

righteousness, sanctification and redemption.”— He is their all, the fountain of their blessings, the soul of their joys. They can but think of him with the deepest interest, and cherish with the liveliest delight the idea of departing from this life to be with him, where he is, and of his coming to receive them to the consummation of their redemption in the resurrection of their bodies, the re-creation of the earth as their glorified abode, and to dwell forever with them there, reigning over them forever. So was it with the early followers of Christ. They dwelt much on his coming again, though the event was so much farther from them than from us at this day. Their faith brought it very near to them, distant as it was in years. They were full of the theme, and allude to the event as the crowning glory of all their expectations. And why should it have been so with them more than with us? It may be because *our religion is quite too* defective. Yet there are those of the present day who are happy in the anticipation of the event. They realize that the Judge is their best friend, and have the assurance that his throne, instead of being their terror, will prove their safe shelter from all harm, and that the face of him that shall sit thereon will beam towards them with but the smiles of his favor and the complacency of his love.— And they do indeed “love his appearing.” Why should not all his people love it? Certainly the last generation of the righteous, living upon the earth, will possess such feeling. Those in the surrounded camp, who will be looking for “rest,

when He shall be revealed in flaming fire," and who will be crying to him day and night for deliverance, will welcome the DAY OF THE LORD.

CHAPTER XVII.

PROGRESS OF THE MOMENTOUS TRIAL.

BEHOLD Christ seated on the throne of Judgment! "I beheld till the thrones were cast down and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool, and his throne was like the burning flame."—Dan. 7 : 9. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."—Mat. 25 : 31. In other passages, we read of the Judgment Seat of Christ. And thus will he sit, prepared to try the character and decide thereby the destiny of each individual of the countless myriads assembled before him. "Before him shall be gathered all nations." All classes will be there, the small and the great. All those judges of men in this world, whose prerogative it was to decide the fate of others, will stand, as did the criminals at their bar, to be themselves judged. Legislators there, as those to whom they in this world dictated laws, will be called to account for the man-

ner in which they themselves shall have treated the laws of the Divine Lawgiver. Sovereigns of the earth, who have felt themselves above law, as born but to rule, not to be ruled, will there stand on a level with their meanest subjects, equally amenable to the government of Him who is as much the King of Kings and Lord of Lords, as of the most abject of the human race. There will stand the rulers of the Jewish nation, who derided him, and the court once assembled to try him ! There will stand Caiaphas, the president of that court, who rent his clothes and pronounced him a blasphemer for saying he would come in the clouds of heaven, even as he now has come. And there will be Pilate and Herod, who also sat in judgment against him. All mankind, the noble, the ignoble, all together will stand before him—all now on an equal footing with each other, all distinctions left behind in the consuming world, except such as have been made by a difference of character and conduct—all to be judged according to the deeds of the present life.

Perfectly qualified will He be for this great office. All the attributes pertaining to such an office, combine in him to infinite perfection. Knowledge, beyond all possibility of error or mistake will be his, and integrity beyond the slightest bias to partiality or injustice.

“And he shall separate them one from the other, as a Shepherd divideth the sheep from the goats : and he shall set the sheep on his right hand, and the goats on the left.”—Mat. 25 : 32, 33. How

indescribable must be the feelings on each side, as the individuals pass to right and left, taking each their appropriate stations! Ah, who can weigh the sensations of those falling upon the de of condemnation?

———"See, on the left—

How weak, how pale, how haggard and obscene,
What more than death in every face and mien!
With what distress and glarings of affright,
They shock the heart and turn away the sight;
In gloomy orbs the trembling eye-balls roll,
And tell the horrid secrets of the soul!
Each gesture mourns, each look is black with care
And every groan is laden with despair."

And are you, my reader, through your sins, and your neglect of the great salvation, in danger of an allotment on the left hand of the Judge at that dreadful hour? O think now—and act wisely, before the die for a miserable eternity is irrevocably cast! Now you may escape such a doom, but not in that hour. Consider how you would then lament your neglect of the offers of salvation in this probationary life!

———"What millions you would give

For one more trial, one day more to live,
Flung back in Time an hour, a moment's space
To grasp with eagerness the means of grace!"

Fly to the Savior now! make the Judge your friend while now you may!

How different the feelings and condition of those on the right hand of that Judge! They are his friends, and they know he is their friend. They are perfectly assured of his favor, and the

sense of immortality and joy pervades them in body and in spirit.

“ Mark, on the right, how amiable a grace,
Their Maker’s image fresh in every face !
What purple bloom my ravished soul admires !
And their eyes sparkle with immortal fires !
To the great Judge with holy pride they turn,
And dare behold the Almighty’s anger burn ;
Its flash sustain, against its terrors rise,
And on the dread tribunal fix their eyes.”

The principle upon which the investigations and awards will be conducted, is “reward according to works.” This involves both the actions and the state of heart from which actions have proceeded. On this subject the Scriptures are full and decisive. “ Say ye to the righteous that it shall be well with him ; for they shall eat of the fruit of their doings. Wo unto the wicked ! it shall be ill with him ; for the reward of his hands shall be given him.” “ Who will render to every man according to his deeds : to them who, by patient continuance in well doing, seek for glory, honor and immortality, eternal life : but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish—of the Jew first and also of the Gentile : but glory, honor and peace to every man that worketh good, to the Jew first, and also the Gentile, for God is no respecter of persons.”

One of the last declarations in the Bible, and that made too by the adorable Redeemer, and in reference to the solemn scene we are now considering, is : “ Behold I come quickly, and my

reward is with me, to give to every man according as his work shall be."

The righteous will be justified on account of their upright, holy disposition, from the evidence of their conduct, the good fruit which only good trees could produce ; the pure stream, which could flow only from a pure fountain. Heart and actions will be found to have been conformed to the holy and benevolent law of God. It will be found to have been characteristic of them in every age and nation, that they "feared God and wrought righteousness."—(Mat. 25 : 35-40 ; Ps. 97 : 10 ; Acts 10 : 35.) This evidence brought into that great court, in their favor, will secure to them acquittal from all condemnation, and the reward of eternal life.

With the wicked it will be the reverse of this. Their heart will be found to have been "not right in the sight of the Lord." There will be apparent the unrighteous spot, the false, corrupt and evil affections and motives, and the conduct generally will prove to have been evil, having in it pride, sensuality and selfishness. They will be found to have been corrupt and ungodly in speech, as in heart they have been impure ; and their lives will appear as having been unrighteous, uncharitable, demonstrating that they were without true fear of God, or benevolence to their fellow men. It will appear they had hated God and disregarded his authority, "casting his words behind them :"—that they had employed their tongues in deceit, slander and all kinds of evil speaking :—that they had lived in wickedness,

and had fellowshiped it in others, "consenting with the thief and partaking with adulterers." It will be found that to all of them, in a greater or a less degree, applied the descriptions given in Ezekiel 27 : 7-12, and Romans 1 : 29-31. On this evidence of their having passed through their probation and come up before the great tribunal in their corruptions, with their unsanctified heart, and the guilt of their wrong doings, will they there be condemned.

Ye who profess to be the people of God, and hope to be placed on the right hand, justified and accepted in that day—on what is your hope grounded? Is it on the idea of obtaining the favor of the Judge, without taking any pains to do as he requires? Will the saying, "Lord, Lord," in that day be of any use to you, if you do not keep his commandments? Sincerity, integrity and uprightness are essential things in the estimation of that Judge. And can you hope to lift up your head before him, if you are not conscientious in every thing you do, studiously inquiring his pleasure, with a fixed purpose to do it? Are you unjust or dishonest in your transactions with your fellow-beings? or are your works in any respect not as you know they should be, or as the light of the Gospel shows they should be?—how can you hope to escape condemnation in that day? The sentence will be according to the works : and has any one reason to hope he shall be accepted or justified, who knowingly disobeys the laws of the Gospel, or is careless about ascertaining what

the requirements of Christ are ? Care to become acquainted with the Master's will, and an unreserved consecration to its performance, are essential to our justification before His throne. Yet thousands of professors appear indifferent to both, and thereby give fearful reason to apprehend that they will stand on the left hand in the great assize.

“And the judgment was set, and the books were opened. And I saw the dead, small and great, stand before God : and the books were opened ; and another book was opened, which was the Book of Life. And the dead were judged out of those things which were written in the books, according to their works.”—Dan. 7 : 10 ; Rev. 20 : 12. Thus it is certain there will be at the Judgment what are in these prophecies denominated “books,” (be they what they may, literally,) containing a record of the transactions of mankind. The facts in the history of each of all those, the “small and great,” will be therein registered, and now spread open to the view of all, witnessing beyond all mistake or gainsaying, the character which each of all those countless millions shall have borne on earth. In accordance with the record they present will be the award in the judgment of each.

Consider what a manifestation of the life of the wicked will be made in the “opening of those books !” There will stand truly recorded all the *exercises of their minds*, (these are acts,) their selfish feelings, their impure thoughts and desires, the vile workings of their appetites and

passions, hidden from the world, until now, in the deep recesses of their souls ; all their angry and malignant feelings ; their hatred of God and Man ; all their wicked intentions and schemes for mischief—the whole history of their hearts and minds will be displayed upon those pages. All they shall have spoken, will be recorded there—all their tattling, misrepresentations, backbiting, slandering, scoffing, profanity and blasphemy, even every “idle word,” will be registered and displayed there. How vast a volume for each individual may we suppose will be filled with the record of the evil workings of the tongue, that “world of iniquity !”

There too will be the full record of all their *outward acts* ; all dishonesty and fraud of every kind and in every degree ; all injustice ; all hypocrisy, whether to deceive man for some worldly advantage, or mocking God with a show of religion, presuming to pass for a saint on earth. There will be written the history of the false-hearted Pharisee, who, in his long robes, broad phylacteries, demure face and long prayers, while plotting deceptions, frauds and self-glorification, and while “devouring widows’ houses,” and robbing the fatherless, and oppressing the poor and needy—but now with the mask all torn off, and his true character revealed to the assembled universe ! All the extortions of which the impenitent had been guilty, all the oppressions that will have been practiced under the sun, against those of every complexion, clime or condition, will there be registered and dis-

played. There will be recorded all the violence, inhumanity and cruelty of men—all the deeds of debauchery and pollution. "Secret sins" will there be found to have been open to the eyes of One at least, though hidden from all others. Gluttony and drunkenness, all the selfish and idolatrous sensualites of the wicked will have their record there, and all the manifestations of pride, in its vanity, haughtiness, ostentation and contempt, will therein be made manifest to their "shame and everlasting contempt."

There will be demonstrated the omniscience of that Judge, whose perception and notice nothing escapes. Hidden wickedness, those deeds which the vicious had taken great pains to commit secretly, beyond the view of all, and which they imagined would never be known, will, to their surprise, horror and confusion of face, be found to have been recorded, and there must they meet the full development of them in the open light of eternity, in the eye of the assembled universe, and in witness against themselves in that awful trial.

Prominent in that record will appear that hatred which through life was borne towards the Judge, and the persecution of his people. There will be seen their abuse of the righteous, and the sufferings and deaths inflicted on them for their devotedness to God, in all their generations, through the whole course of time, before the flood, in after times till Christ himself appeared and suffered, and since then to that closing moment of time, that very hour of the judgment.

Contemplate now the righteous. "And another book was opened, which is the book of Life." This is the record of the righteous; their names are recorded in it. Says an Apostle—"Clement also, and others, my fellow laborers, whose names are in the book of Life." Says Christ: "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of Life." And is there nothing but the names in that book? Are not the works there also? This we must necessarily suppose. Everything excellent, felt and expressed by the people of God, will there appear in connection with their names respectively, their record being in all respects the reverse of that of those on the left hand. They will be seen to have been haters of evil, abhorring their own evil dispositions whenever they discovered the risings of such, and struggling to overcome them. It will be seen how laboriously they have striven against their own corruptions, and to what heavenly tempers they had attained, through grace—how lovely, how meek, how kind and affectionate, how pure of heart they were, and what sterling integrity had been theirs. It will be seen how they had "bridled the tongue" against evil speaking, and had spoken the "truth that was in their hearts," in honesty towards mankind, and to the praise and honoring of God. Therein will be recorded their upright and holy living, how they had endeavored to live in all godliness, having dealt honestly by all around them, not only forbearing to do injury to any, but doing all the

good they could to all. There will be registered the deeds of benevolence, the relief to the distressed which they have performed. There will be the history of their self-denial, their sacrifices of their appetites, ease and interests, for righteousness' sake, and for the sake of charity to others—their non-conformity to the proud style and array of the world, and to its false and evil maxims—their resistance of temptation—their deadness to the honors, riches and pleasures of the world—and their disregard of its favors or frowns, having respect to the honor that comes from God, to the treasures that are in heaven, and to the pleasures that are at God's right hand forever more.

Is it thought by some that what we are here describing are but the creations of fancy? that persons of such perfectness have no existence upon the earth? We reply, there must be found those who have been such, in heart, speech and deed, to constitute the multitude upon the right hand in the judgment. *The professor of Christianity who is not such, or falling short, does not exercise the most hearty repentance, in view of the deficiency, before coming to that bar, must lose his soul.* So decides the Bible—and who may decide differently?

And there will be the record of their love to God, their strong affection for the Savior—the pains they have taken to keep his commandments, (yea, all his law,)—their continual inquiry after their Lord's will, that they might ever be engaged in doing it—their high regard for principle

—their consecration to God—their faith in him—their patience and resignation under afflictions—their faithful testimony for their Lord, and to righteousness against all things that were evil, and the sufferings they have endured for this testimony. There will be the true history of all the martyrs for their God and Savior, with all the persecutions that shall have been borne for righteousness' sake. There will open the history of those who have dared to be “singularly good,” to regard and obey the Lord in the face of frowns and flatteries, of love and hatred, of reproach, contempt and death—who went out from the world wholly to follow him, striving to conform perfectly to the Gospel.

Reward according to works, is the established principle—and herein will be recorded the “good works” of the righteous, as well as the “goodness of the tree” (soundness of heart) which produced them. In view of these, how just the award to be given them.

“Their faith and works brought forth to light,
How will the world confess
His sentence of rewards is right,
And heaven adore his grace.”*

Not only acquitted, justified and accepted will they be, but honored of the Judge and crowned with glory in the presence of the whole universe. He who wears “many crowns” will have one to bestow on each of his faithful followers. “Hence-

*While the sentence in favor of the righteous will be according to the principle which has been stated, yet they will know and feel that the forgiveness of their sins and justification to eternal life will be owing to the death and worthiness of Him before whom they will then be standing, as their Judge.

forth," says the devoted Paul, "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day; and not to me only, but unto all them also that love his appearing."

— "Celestial crowns inclose
With deathless glories their immortal brows."

No question more momentous than this can be asked: Whose works are such that their names may be put in the Book of Life?—who may be acknowledged and honored by the Judge of all, when he shall come in his glory? Many are they who by profession say, "Lord, Lord;" but where are they that do the things which he says?

The idea of this Book of Life shows us, if we consider it duly, that those whose names shall appear therein, at the Judgment, must be strictly tested. Each candidate for immortality would wish to have his name placed in that volume.—But that cannot be, unless there shall have been found by Him who keeps it, the appropriate works and characteristics to be recorded in connection with it—that person's daily, continual purpose and effort to be conformed, in all his feelings and actions, to the law of Christ, with the specification of those dispositions and deeds of holiness and charity. To hope that we shall win the favor of that Judge and be accepted and honored of him in the great day, without such a record to our account, in that Book of Life, is vain and preposterous indeed.

Reader, have you the consciousness of bearing such a character?—of having such a record

daily filling out in connection with your name, by Heaven's registering pen, in that Book of Life? Certainly there is no voice of promise to you, unless it be indeed thus with you. While we frankly acknowledge that it is not for us to say how many or how few carnal professors, or other unsanctified persons, may repent and find forgiveness late in life, we must say, none have *present* reason to hope for justification and favor in that day, who are not now walking in the way of righteousness. It is inexpressibly afflictive to meet so much evidence in the daily lives of a large portion of those whose names are recorded in the books of the Church below, that they will not find them in the Book of Heaven at the judgment—and consequently that they must stand among those on whom will fall the sentence of condemnation.

The character of the two great classes, respectively, standing at the bar, being determined by what shall be found "written in the books," it only remains that upon each shall be pronounced the appropriate sentence. What transaction may compare, in its solemnity, awfulness and moment, with this! It is to be an irreversible sentence—the seal of the doom of every created intelligence for ETERNITY! It is pronounced upon those on the left—"Depart from me ye cursed into everlasting fire, prepared for the devil and his angels!"

Reader, are you conscious of being now in your sins, impenitent, unsanctified, unpardoned, having the character of such as that sentence must

all upon? Can you suffer yourself to remain a moment in such danger? Now you are a probationer—now you may escape that awful doom if you will. Think of that “outer darkness”—of the society of that world of perdition, the fallen spirits, and every evil, unconverted soul that has ever dwelt on the earth—“of the dogs, sorcerers, whoremongers and murderers”—of all that are “abominable.” Think of the wrath of a holy God—“of the weeping and wailing and gnashing of teeth”—of the “fire that is not quenched, and the worm that never dies.” Think—can you endure, and your heart be strong, when God shall deal with you? Will your fortitude endure “amidst devouring fire?” O, no, your only hope must be in mercy—mercy through the bleeding Lamb, now a forgiving Savior, hereafter to be the uncompromising Judge. You must have pardon, or sink forever under condemnation. You must be cleansed too from your sins, or necessarily perish forever in your corruptions. The soul must be renewed to the image of God, or it cannot dwell in his presence, but must be forever banished from it. There are none other alternatives. It is the defilement of heart that causes any to be placed upon the left hand, and subjects them to the terrible sentence, “Depart from me!” O, could you have a proper sense of sin, you would realize that it is a disease a thousand-fold more dreadful than any bodily disease. Consider how awful to retain such a distemper forever!—forever and forever “filthy still!” (Rev. 22 : 11.) Were you awake to this, your cry would

be, "Lord, wash me, purify my spotted soul, leave me not to die in my sins!" Your constant struggle would be to "work out your salvation," while God would give you his Holy Spirit to operate with you. O, seek thou a new heart—even now, while it is not yet forever too late! And thou, professed believer, who hast hope—is it your chief desire to be freed from all sin? Are you giving all diligence to "stand spotless before the throne," in the great day? If not, you too are in danger of sinking under that terrible sentence, "Depart!"

How reverse to that, the heavenly benediction and welcome pronounced to the redeemed multitude upon the right hand. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." There, with their crowns of life and robes of white, in glorious triumph, singing that song of redemption, which none but they themselves can sing, will they pass into possession of the "new heavens and new earth," as they arise in their new creation from the ashes of the general conflagration of those that were, there to dwell forever with the living God. Therein will they possess the kingdom and dominion, and the greatness of it under the whole heaven, reigning as kings and priests forever and ever.

While mankind are judged, the earth, the theatre of their probation, for all the generations through its long week of days of a thousand years each—the earth, defiled, cursed and diseased,

will be resolved into its elements, and purified by the all-pervading conflagration.

“The fatal period, the great hour is come,
And Nature shrinks at her approaching doom.”

The atmosphere is ignited—an atmosphere of fire! The mountain tops, so long rising in their strength, enduring all the assaults of the elements hitherto, now melt and flow down to the common level of the fiery globe.

“There, undermined, down rush eternal hills,
The neighboring vales the vast destruction fills.”

The fountains of waters, the flowing streams, the rivers and the great sea itself are ignited, blazing and boiling as liquid fire! The forests are on fire! city, village, hamlet and the solitary tenement, so late the abode of living man, are wrapped in the rising, all-engrossing flame!

“The seas shall waste—the skies in smoke decay—
Rocks fall to dust, and mountains melt away.”

“And now, whatever swims, or walks the plain
Inhabitants of sea, of earth and skies—
All on whom Adam’s wisdom fixed a name,
All plunge and perish in the conquering flame.”

Where are now the possessions, treasures, pageantries, works of improvement and art, which mankind have so coveted, striven for, fought for, and gloried in?—the gold, the silver, the precious stones, the pearls, the fine linen and purple, and silk and scarlet, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and

sheep and horses, and chariots, and the traffic in slaves and the souls of men," with houses, palaces, thrones, dominions and distinctions—where are all these now? Passed away with the expiring flame, leaving but the primitive elements of the old world, purified and ready at the word which called them into the organization of an Eden before, to be re-organized into an imperishable Paradise.

PART II.

INSTITUTION AND CONDITION OF THE NEW WORLD.

CHAPTER I.

PRELIMINARY OBSERVATIONS.

IT is supposed by many commentators and by most Christians, that the descriptions, in the 21st and 22d chapters of Revelations, of a happy state understood as yet to occur, refer to a celestial, rather than a terrestrial locality. I regard this view as incorrect, for the following reasons:—1. It is inconsistent, inasmuch as the same expositors and persons consider the emblematic scenery of this book, as generally representing things in this world; and it cannot be consistent to turn round and appropriate what these chapters describe, to another region. 2. It is unreasonable, for these descriptions interlock in an almost endless variety of ways, with other portions of the prophetic writings—descriptions perfectly parallel with those in these chapters, and which are supposed by all to refer to what is to transpire on this earth. They speak of a new heaven and a new earth, succeeding to the old, passed away; and just so do Isaiah and Peter, as in the 65th and 66th chapters of the former, and 3d chapter of the second letter of the latter.

Contemplate the new Jerusalem as described by John, compare it with the description in Isaiah 54: 11, 12. John speaks of the gates of the city as never being closed. Isaiah, describing the

glory of the Church at the end of the world, says ; "Therefore thy gates shall be open continually," (60 : 11.) John tells us for what reason those gates are forever unfolded—"that they may bring the glory and the honor of the nations into it," (the city.) Isaiah speaks copiously of the same, as in the 60th chapter. John's description of the illumination of the city, shows it as "having the glory of God ; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And they need no candle, neither light of the sun, for the Lord God giveth them light." How precisely identical is this with the same characteristic in the Messianic age, as described by Isaiah. "The sun shall no more be thy light by day ; neither for brightness shall the moon give light unto thee ; but the Lord shall be thine "everlasting light and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself ; for the Lord shall be thine everlasting light." John is very full and emphatic in respect to the purity of the glorious city he beheld : it is the "holy Jerusalem," into which nothing may enter that might defile. Isaiah describes the same in the state which he foretells. John shows us a river flowing from beneath the throne of God, through the holy city, and on its banks the tree of life. Ezekiel, speaking of the remodeling of the Church, and telling what is to be its state in future times, shows us the same

river and tree, the latter, as that in the Apostle's description, with delicious fruit and healing leaves. Can any one compare these two representations, and not believe that the Holy Spirit is, through Ezekiel and John, describing the identical scene?

In chapter 19th, the Revelator describes the Bridegroom and the Bride, the Lamb and his Wife, representing her as prepared for her marriage; and in the 21st chapter, he presents to our view the "holy city, the new Jerusalem, coming down from God out of heaven, prepared like a bride, ready for her husband." And when he is carried away in the spirit, to a great and high mountain, it is that he may behold the "Bride, the Lamb's Wife." Now what have we in all this, but a description of the "Church without spot or wrinkle, (Eph. 5 : 26, 27,) which will exist on the earth when "the kingdoms of this world become the kingdom of our Lord?" And what says the Prophet, of that period, when the Gentiles "shall see the righteousness of God, and all kings his glory?" "Thou (the Church) shalt be a crown of glory in the hand of the Lord, and a royal diadem, in the hand of our God." Isaiah 62 : 3. What is all this, but the prepared Bride of the Revelator?

Again, the Apostle, speaking of the inhabitants of the city, the new Jerusalem, says : "There shall be no more death, neither sorrow nor crying; neither shall there be any more pain—and there shall be no more curse." So Isaiah, describing this happy period of the world: "And I will destroy in this mountain, the face of the cov-

ering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall be taken away from off all the earth, for the Lord hath spoken it. For the people that dwell in Zion at Jerusalem, shall weep no more." Chapter 25th and 30th ; see likewise 49 : 9, 10 ; and 65 : 19.

John tells us, "he heard a voice from heaven, saying, 'Behold the tabernacle of God is with men, and he will dwell with them ; and God himself shall be with them, and be their God ; the throne of God and the Lamb shall be in the holy Jerusalem and his servants shall serve him, and they shall see his face.'" How much of the same description do we find in the Old Testament predictions of the happy times yet to be experienced in the earth. See, especially, Ezek. 37 : 26, 27.

Thus, comparing these descriptions in the book of Revelation with obviously parallel passages in other parts of the prophetic Scriptures, we see most plainly the unreasonableness of referring these descriptions of John to a celestial state, while the others plainly refer to one terrestrial. So unnatural is such a separation of the state described in this book, from that represented in the other prophecies, that we cannot suppose it would ever have been attempted, or even thought of, but as a necessity for sustaining that theory which places the Judgment of the Great Day after the time of the blissful age, the Millennium, which all have looked for, and which by this theory

would be but an imperfect and probationary redemption of mankind, and a transient condition of the earth—and as this Scripture describes a state of things too holy and happy for a condition where there is any evil, or which can ever terminate, it has (to favor or admit that theory) been referred to the celestial region. Yet, so marked is the evidence, that these chapters (21st and 22d of Revelations,) are descriptive of what is yet to be witnessed on earth, that numbers, in the different ages of the Church, have held this opinion. In accordance with the confident belief of this, frequent reference will be made to these descriptions, in prosecuting the work yet before us.

CHAPTER II.

REMOULDING OF THE EARTH.

WE have seen one world pass away. Polluted by evil men and their evil works, it had been as a burden upon the hands of its Creator. Once had he overwhelmed it with water for its purification, preserving a single family as the germ for its re-population by the race. But soon they returned to their evil again. Not liking to retain God in their knowledge, they departed from him and followed their own corrupt propensities, plunging deeper and deeper into their ways of sin, through the many centuries, while his patience and long-suffering goodness

bore with the world of rebels. At last, in his righteous judgment, he consigns it to a flood of fire ; consuming all the works of men therein. and perhaps resolving it to its original elements.

And where now is that globe, which, at its original creation and completion, was by its all-wise Maker pronounced good, and in view of which “all the sons of God shouted for joy ?” the theatre of human action, and whereon the divine providences were wrought for sixty centuries ?—where sin had reigned and God had manifested the tokens of his displeasure against it ?—where the Son of God had made his sojourn, preached his kingdom, suffered the incidents of human life, persecution and crucifixion for the sins of the world ?—where sickness, sorrow, care and disappointment prevailed, and death reigned over all ?—where untold myriads of human beings entered upon their existence, and passed their probation for eternity ? Its form is changed—its drapery is all laid aside—it lies a melted mass of primitive elements. Its people, who inhabited it—where are they ? Those who corrupted it, who passed their probation in sin, unrepentant, unregenerated, unsanctified, have been sent away from the judgment seat to their just doom, to the place “prepared for the devil and his angels”—and the righteous, who on earth became such by redemption, are awaiting, in the air, for that change which shall prepare it as their befitting abode and everlasting heritage. And now, he that sitteth upon the throne saith, “Behold, I make all things new !” And as by

that same word the original chaos was organized into all the completeness of the first earth in its Eden state, so now, at that word the same elements are moulded and vivified to the organization of the New Earth, the everlasting Paradise of the redeemed. The first he made the befitting Paradise of *Man created* : this he makes the befitting Paradise of *Man redeemed*.

In respect to the specific qualities of the New Earth, we have nothing perhaps very definite in the Scriptures, except it be in this passage : "And there was no more sea."—Rev. 21 : 1. It is very easy to conceive the reason for this : the whole surface may be occupied by the redeemed, for whom the wastes of ocean, such as now cover a great part of the globe's surface, would be useless. In the present state of mankind, we may see the appropriateness of all this expanse of sea, separating the different continents and Islands, yet in a certain sense uniting or associating people of opposite sides of the globe, by affording such a medium for passage between them, that they carry on commerce and intercourse which they would not, were the whole surface of dry land. But in that immortal state, the people will possess faculties for locomotion which will render the pathway and the up-bearing strength of the great deep and its waves quite unnecessary for their passage and conveyance, even in the boundless courses they may traverse around that immortal world. Nor are we to suppose there will be, in the regenerated earth, desert tracts and barren mountains, how-

ever fitly in the present state they correspond to the condition of man, for whose sin the curse has thus affected the earth. No desolateness—nothing unseemly will exist in its renewed form. The infinite wisdom and goodness of the Giver of this heritage to his people, will adapt it in all perfectness to their own immortal and perfected nature, so that it shall afford the most exquisite happiness to its possessors. There will be provisions for the most perfect gratification of all their capacities and the felicitous employment of all their faculties.

Even in the vestiges of the primitive creation, there is many a scenery capable of affording refined and exalted delight to persons with their present impaired and mortal bodily constitutions and senses. The landscape, with its fountains, its trees, plants and flowers, its fruits and fields, its groves and forests; its hills, vales and mountains; its flowing streams and placid lakes; its animated life and its lights and shades, with its over-arching skies with their celestial luminaries—presents views and delights to our senses which sometimes almost make us to forget that “cursed is the ground for our sakes,” who have sinned. Yea, even here, many are yet disposed still to make their Paradise—but soon each finds that the serpent’s trail is over all this ground. But it will not be over that New Earth—the fire of the Judgment will have cleansed it of the deadly infection,—and the redemption that is by the blood, the word and the spirit of Christ, and by his resurrection, will have removed all its taint from the

spirits and bodies of that happy people who shall indeed find their endless and all-complete Heaven therein.

The works of God in the present creation, after all that has occurred to them in consequence of man's sin, are indeed glorious. The earth is full of his praise, and the heaven's declare his glory. Still, much of earth's scenery refreshes, cheers, and delights both body and mind. It is a source of pure and exalted enjoyment. Redeemed, holy man, coming into possession of the New Earth, with all his perfected, immortal faculties, will find therein every thing imparting delight and blissful transport, and all raising the soul to that infinite Fountain from which all blessing flows. And if it be necessary in order to his highest happiness, that the scenery of that immortal world shall be similar in kinds, to that of this present one, it will be so, and perfected to the most complete degree. Every thing which the perfected state of his being shall then call for, will be provided in perfectness and in all completeness.

But all will be made new—all changed to perfectness, to Paradise. Every scene will be Paradise. Whatever shall have existed in the former earth that was not such, will be removed—will have passed away forever, giving place to scenes and objects heavenly. Where spread the wide waste of ocean—where existed states and kingdoms—where cities arose—where were mans' palaces and temples and dwellings—where he erected his towers and pyramids—where he

builded his mausoleums and cemeteries—where were his halls of learning, and the structures of his arts and sciences—where the marts of his commerce—where he practiced his arts of Government—where were his legislative halls, his courts, his jails, his places and engines of execution—where he carried on the great games of conquest, of victory and defeat in the slaughterings of war, and his smaller games of fraud, speculation and deception—where he acted all the drama of the six thousand years of his probation, in wisdom and folly, in virtue and vice—where he lived, where he died—there, in every spot, over the whole, will be Paradise, will be Heaven.

CHAPTER III.

RIGHTEOUSNESS OF THE NEW WORLD.

THE present we find to be a very unrighteous world ; it is full of wrong, injurious acts. It is manifested by those of every grade and condition. It is full of dishonesty, fraud and injustice. So prevalent is the spirit of iniquity and wrong, that mankind have but little confidence in each other. They expect almost of course that their fellow beings will conduct injuriously towards them. Subjects anticipate wrong from rulers, and the people one from the other. It is commonly looked for that the great and powerful will wrong the feeble ones, to whom their power ex-

tends ; and so in most cases where circumstances are such that it can be done. It is similar as regards fraud ; in all deal and business transactions, the thing is ordinarily expected, and people are given to be on their guard lest the individual with whom they trade should overreach and cheat them. They have to be watchful and careful in making bargains ; are afraid of the lying tongue, and dare not trust to the representation of others. Thus it is, there is but a little of a right spirit in the world, as all will confess.

In the new world it will be entirely different ; it will be distinguished on account of its righteousness. There will be the righteousness of the Prince who will govern it—the Messiah : his character will be a full and ample guarantee for this ; he is the “righteous branch,” the upright King ; and besides, he has given a pledge corresponding with his character. “When I receive the congregation I will judge uprightly.” Ps. 75 : 2. In one place (the 82d Ps.) there is a complaint of the iniquity and injustice of the then existing rulers, styled gods—that they would not do right, in the case of the afflicted ; such as the fatherless, the poor and needy, to rid them out of the hand of the wicked. In view of this, there is a call upon the Redeemer, saying, “Arise, O God, judge the earth ; for thou shalt inherit all nations.” In this, the expectation is implied that when he should inherit all nations he would do differently from the rulers complained of—an assurance felt that he would rightly govern. He has not as yet “received the congregation”—has

not "inherited all nations;" but when he does, the administration will be according to the above anticipation. But further, of him it is said, "Behold a King shall reign in righteousness." Isa. 32: 1. And again, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots—and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11: 1–5. Of him it is said through his type, (Solomon,) "He shall judge thy people with righteousness and thy poor with judgment. He shall judge the poor of the earth, he shall save the children of the needy, and shall break in pieces the oppressor. He shall deliver the needy when he crieth, the poor, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight." Ps. 72: 2–4; 12–14. Finally, it is said, "A King shall reign and prosper, and execute judgment and justice in the earth." Jer. 23: 5. Thus reads the language of prophetic promise, giving the soul cheering assurance of righteousness to come—the sceptre of the new world being swayed by such a ruler, all must be well; being pos-

sessed of boundless power, and having an omniscient eye, no iniquity could be practiced were there a disposition for it. With a Prince like this, the earth after the conflagration will witness a scene of righteousness the like of which has never been beheld in the present one ; the entire order of things resembling Him, who then will be " King over all the earth." Though there have been excellent rulers, such as David, Jehoshaphat and others, yet never did the world know one like him. Never was the throne of empire occupied, or sceptre held by a Prince so superlatively excellent—one altogether amiable. Well may we exclaim, what blessedness in reserve for the earth, who can estimate it ! No wonder that when he shall come to reign there will be joy through the whole extent of the regenerated creation, and the rapturous sound heard, " O sing unto the Lord a new song, sing unto the Lord all the earth. Say among the nations the Lord reigneth. The world also shall be established that it shall not be moved ; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad ; let the sea roar and the fullness thereof, let the field be joyful, and all that is therein ; then let the trees of the wood rejoice before the Lord ; for he cometh ; for he cometh to judge the earth ; he shall judge the world with righteousness, and the people with his truth. Sing unto the Lord a new song, and his praise from the end of the earth." Ps. 96 and 98, and Isa. 42 : 10

Righteousness of the subjects of the Messiah—

the then occupants of the earth. In that state of being there will be no unrighteous characters ; not an iniquitous feeling will be exercised, not a single unrighteous act will be witnessed there ; for the people will be like their Prince—their characters will harmonize ; the subjects will do nothing to counteract the righteous administration of their King. Thus, respecting that time, it is written, “Thy people (the Redeemer’s) shall be all righteous.” “In his days shall the righteous flourish.” “Then judgment shall dwell in the fruitful field.” “And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.” “The Lord shall cause righteousness and praise to spring forth before all people.” “Princes shall rule in judgment.” “I will make thy officers peace, and thine exactors righteousness.” Isa. 60 : 21. Ps. 72 : 7. Isa. 32 : 16–17 ; 61 : 11 ; 32 : 1 ; 60 : 17. All this speaks forth in plain language, declaring the equity of the times in which the predictions will be fulfilled. One of these passages makes mention of tax-gatherers, and so do some quoted just now speak of the Messiah as helping the poor and needy, and breaking down oppressors, not because we can suppose that the condition of things will at all resemble what is seen at present, but to meet the circumstances of mind of those to whom the prophecy was directed ; the one to aid them in their conceptions respecting the eminent justice of the era spoken of, and the other, the righteous management, so that there would be no wrong and oppression.

The passages named taken together, prove how righteous the earth then will be when "ancient fraud shall fail," and "returning justice lift aloft her scale."

Thus it will be, and how lovely the scene! How divine the new earth when possessed by beings having perfect integrity of character and disposition! Delightful prospect, charming the mind! It rests upon it with sacred pleasure—is refreshed, anticipating it! If it be so in prospect, then how blessed the day when the living reality shall expand before the vision! Happy times, when there will be perfect confidence between man and man—when there will be no occasion for watching, guarding and bolting—no jealous suspicion of hidden dishonesty in the breast, of the evil intention—no expectation of, and no looking out for villainy and fraud—when none will take advantage of ignorance, weakness and necessity—when none will be unjust, and none injure, but all do good, endeavoring to make each other as happy as is in their power! It will truly be a lovely state!

CHAPTER IV.

BENEVOLENCE OF THE NEW WORLD.

IN the present earth selfishness reigns, darkening and cursing it. Sin has so deranged things, and affected the spirit of fallen men, that instead of loving God, their Creator, with supreme affection, seeking his glory, and going out after Him as their highest good, and loving, and laboring for the welfare of their fellow beings as they love themselves and labor for their own welfare, their whole regard seems to centre in self, their fellow creatures being but little cared for. This disposition is seen so strikingly in the race, that it has led some metaphysical writers to regard and speak of it as "the essence of depravity."

Selfishness is seen in the world in general ; and is beheld in the nominal Church : there, causing jealousy, heart-burnings, and divisions : it causes persecutions. There, it is beheld manifesting itself in the disposition for popularity, desiring stations and titles, seeking the honor that cometh from man. This spirit, reigning in the present world, has been a great curse to it. It is a bad spirit, and the effects of it are bad, and can only be bad. Let us view some of the evil consequences of it.

It hardens the heart and makes it unfeeling, so that on the one hand it can witness suffering

without compassion or sympathy, and can pass by it without affording any relief, and on the other can be unjust, cruel, and oppressive. Its power to kill every amiable feeling and disposition, rooting them from the breast, is seen in the case of the usurer and extortioner. Such a one by a long course of action greedily pursuing after wealth, has his heart made to be so hardened that he can without compunction or feeling draw his gains from those whose circumstances are pinching and afflictive : he can sport with tears, and make a mock of human calamity—it has become adamant ; and the sorrows of humanity can make no impression upon it. This disposition causes dishonesty in deal, unrighteousness, fraud, and injustice : producing cheating and lying. It has filled the earth with thieving, robbery and piracy ; it has overspread it with broils, violence, and murder—it has caused it to be deluged with war. Thus it has been, mankind have contended with each other, spilt blood, and in every varied way cruelly trampled one another under foot through the influence of a selfish feeling—have done so either to profit or aggrandize themselves. Under the influence of the same disposition they have given themselves to defamation, have used the “little member” in a great many ways unfavorable to others, and so doing have caused an immensity of evil. Has not this disposition flooded the earth, that at present is, with vice and crime ? And has not this evil principle in man sunken and degraded the sin-infected inhabitants, so that they are not that noble race, the Creator

designed and originally made them to be? How small is that being who cares but for himself, thinks, plans, and acts only to promote his individual welfare! Is not that spirit ignoble which seeks pleasure, and every gratification, and lays up a treasure for itself alone? And yet is not this the character of the fallen, sinful children of man? Do not these present the spectacle in instances without number, of rational beings (so by constitution,) busily employing themselves with wakeful energy, through life, to accumulate riches, engaging in every employment, penetrating every part of the earth, and neglecting no means or opportunity to gather wealth? A degenerate spirit—selfishness is at the bottom of the whole.

The tendency of selfishness to render ignoble—to debase and brutalize rational beings, those made in the image of God, is seen in the case of the miser; he is lost to every thing like reason, and seems to have become perfectly insane. He idolizes his gold and silver, and seems to know or conceive of no other good than is found in his pots and bags of treasure. His sole object is to gather it; he only thinks of it by day, and dreams of it at night. It is his god indeed! And he begrudges to take and use enough of it to supply the absolute wants of the body. He is a brute all over—is doubly brutified, if one may so express it. He seems more degraded and contemptible than the meanest reptile crawling upon the face of the earth. Behold him looking at, and counting over his rusty gold in life, and calling to take a last look at it

in death ! Well might the poet, in speaking of him, say—

“Lean, lank-sided miser, worst of felons,
Who meanly stole from back too, their proper cheer.”

To let the body have any thing, was

———“a tax it irked the wretch to pay
To his own carcass”—

Thus low it is that sin, acting through this evil principle, sinks the immortal mind.

Selfishness is anti-social. Love being not an ingredient in it, all union is destroyed by it so far as it operates : it dissolves the bonds of society, scattering it in fragments to the winds : there can be no confidence between being and being, where it exists and prevails : hatred, distrust, fear and distance are, and ever must be, its attendants.

As it is destructive to union and peace, so it likewise is to happiness : there can be no true felicity in connection with it. To the truth of this we all can witness—our race has had sadly to witness to it these six thousand years ; the existing, as it has been a very selfish world, has likewise been a very miserable one : the selfishness of its inhabitants has not only kept out an immense amount of felicity, but caused as great an amount of sorrow. Such is the picture of the world now in being. We have been perfectly brief in drawing it, giving but a few outlines, but every one will admit that the description is just. It is a world deformed and loathsome—one that has lost its loveliness and beauty—that is in

an evil condition, because sin showing itself in selfishness reigns in it.

It will not be after the day of Judgment and renovation of the earth as now. There being a returning in every other respect to the condition and character of holy creation, so likewise in this—benevolence will reign.

It will be manifested in the Messiah—its king. His heart and character are known—the universe knows how great is his benevolence from what they have seen it lead him to do—part with all his glory, leave the realms of light with all the riches and blessedness he had with the Father, descend to earth, “tabernacle in flesh a man of sorrow,” becoming perfectly poor, that lost, undone sinners, rebels against his Father and himself, “might through his poverty become rich.” (2d Cor. 8 : 9.) It was his benevolent regard to such that suspended him as a malefactor on the cross, causing him to die a death of extreme agony—it laid him in the tomb. His benevolence of heart thus manifested will never expire: as king reigning forever in the regenerated earth, that disposition of benevolence and goodness will always be displayed.

The benevolence of the Prince will breathe forth in all his redeemed subjects. His example will be one to be felt, spreading an influence through all his dominions, in hearts prepared to feel it, every one being actuated by the same divine spirit, so that not an individual of these, his subjects, will be behindhand in following the pattern of their glorious leader. All the regions of

that blessed earth will forever expand with benevolent affection. Each one in it will live, breathe, and act, knowing no other thought or feeling than to do good—will forget to conceive of any thing else. What will be the result of this? It will exalt that state of existence, ennobling the redeemed inhabitants, and cause the very character of that world itself to be noble. This disposition is godlike, causing created intelligences to resemble their Father the Most High, who is continually honoring and glorifying himself by deeds of beneficence to his creatures. It must then be an exalted and dignified land and dominion, through the prevailing of the spirit of which we treat. In what has been exhibited, we have seen how selfishness debases and brutifies—makes rational beings to be low and contemptible—has caused them to be so in the present world. The reverse will be the picture of the scene in the next : the benevolent kindness of spirit in all its occupants, ever acted out, will give a princely appearance to them, and a divine glory to that. It must be so, for we feel, the moment our thoughts consider it, that a nobler spectacle cannot be contemplated in the universe than that of a being forgetting himself, as it were, and wholly intent on the good of others. And what a spectacle, an entire community actuated by such a principle ! Such a spectacle the coming empire of the Redeemer, will everywhere, and forever exhibit.

It will there be a perpetual bond of union. Selfishness, as we have seen, destroys confidence,

breaks and divides society, but the reverse is the effect of benevolent affection and conduct. "Brotherly kindness," from its very nature, tends to inspire confidence, and "knit" heart to heart. Being the action of amiable feeling, there is no distrust, jealousy or fear, where it is manifested ; no animosities and divisions. All know and feel that the intention of a benevolent heart is good, that it means good and not evil : so where the spirit is seen there can be no apprehension that either tongue or hand will do mischief : there is a love to being in it, which "works no ill to the neighbor." Would we sense this matter, let us consider the benevolent person—such individuals as John Howard and Elizabeth Fry. To do good was their constant object ; so it was felt : none were, or could be afraid of them. Wherever they moved there was a happy union of hearts, a union caused by their character. It so being, how blessed will be the condition of things in the kingdom of the Messiah, through the universal and perpetual reign of the holy and benign principle of which we are speaking ! Then and there in the highest sense will be witnessed to be according to the recorded petition of the Savior to his Father, for his followers, "that they might be one as himself and Father were : " in the New World there will be a oneness—a blissful oneness forever.

It will make that world most lovely and happy. In this respect it will be the reverse of the one now in being, all black, ugly, and wretched, in consequence of selfishness.—As respects its loveli-

ness, we see how it must be, from what we witness of the effects of benevolence here now; for the benevolent Redeemer has had, in one sense, his kingdom already on earth : his people have been here, born by the spirit back to the benevolent spirit of the heavenly world. There have been, of these, in every age to manifest the excellent disposition begotten in them. Wherever they have moved with their hearts of charity to show friendship—help the needy—nourish the perishing—relieve the oppressed—do good to the prisoner—assist the widow and compassionate the fatherless—look to the ease of the stranger—visit the sick, and with a kind and tender heart sympathize with all ; what an Eden seems to rise up as it were by enchantment—a holy and delightful scene is made to present itself to the vision ! It is an angelic sight to behold individuals possessed with hearts of so much heavenly kindness, as to go every where, even to the ends of the earth, to do good to the bodies and souls of men ! We repeat, we see how it must be in the world which is to exist under the reign of the Messiah, in view of such specimens as have been named : it will be a world all benevolence, consequently all loveliness. Yes, benevolence will give a charm to the whole scene—will cause it to be inexpressibly pleasing and delightful to contemplate.—And it will not only cause it to be lovely, but happy. Benevolence is of such a nature, that as a matter of course, it kindles up life and blessedness wherever it exists and has influence : we see

that it always is so now as far as it is manifested; and we see what the earth would be were selfishness entirely removed from it, and benevolence made to fill its place—a Paradise. It causes the breast in which it reigns to enjoy Divine happiness—it makes him who feels and manifests it most blessed. Thus it must have been with our Savior, in doing what he did, with a generous heart, for fallen, ruined man. So with Paul as he went round the earth seeking the salvation of his fellow beings. So with the other Apostles and active Christians of that age. So it must have been with Howard. So with Elizabeth Fry, and so with all of like minds; such have been, and ever are, happy in doing good. And so it will be in the New Earth; all will be exercised, and ever exercised with the Divine spirit we are contemplating, will act it out, and by both will be made to be highly blessed. Thus it will be on the one hand, while on the other, each and every one will be constantly happified in witnessing this spirit, and feeling its effects. It must in that second creation prove to be a source of the richest enjoyment through endless time.

CHAPTER V.

LOWLINESS AND MEEKNESS OF THE NEW WORLD.

THE New World will be remarkable for lowliness : all tenanting it will abundantly possess and manifest it. Its King, the Messiah, will be lowly : this is a prominent trait of character in him. It is prophesied of him "that he is just, having salvation, lowly, and riding on the foal of an ass." Thus he was not only meek, but lowly, as he expresses of himself—Mat. 11 : 29. We find that he made his appearance on earth in the days of his flesh, plain, and without pomp and show, being of poor parentage, born in a stable, and cradled in a manger. How lowly he was during the time of his ministry, going through the country on foot, attended by humble plain followers, himself so mild and affable in aspect and manner, as to inspire confidence with humble and plain people. So lowly was he in his look and bearing, that a child could at any time have approached him without being oppressed in feeling. We repeat, this is a marked part of his character. Reigning in the regenerated earth, he will do it as the "meek and lowly" Prince, seen always to be open, mild,

and condescending, happifying his subjects by this manifestation of Divine disposition : it must make them joyful and blessed to witness, in connection with glorious majesty, the most pleasing simplicity and lowliness of spirit. But what we mention will not shine in the Prince alone.

The redeemed, his subjects, will all be lowly. They will be so, as this constitutes a prime feature of the divine kingdom of God : it reigns through all his holy dominions ; it is revealed as a leading prominent characteristic in what is styled "the kingdom of heaven," as set up by our Savior on earth ; without it none can be connected with the empire of the Almighty Creator, nor be the subjects of his favor. They will be so because they have sinned—been rebel transgressors against him, casting off his government and authority, trampling his laws under foot, and contemning and rejecting him. Ever in that world of redemption retaining a sense of their awful transgression and guilt, they will be humble, deeply so, and as holy mourners for sin feel contrite and be broken-hearted. With this strong sense of guilt and crime, they must there forever be entirely lowly in spirit. But meekness will reign in that state as we have already partly seen. Lowliness and meekness go together : indeed they are all but one and the same, they will be joined in one in that world ; there, meekness will prevail, as we have said ; the sacred Scriptures are expressive on this point ; they speak upon it as though it was something on account of which it would be particularly distin-

guished. It is said in both Old and New Testaments, that then "the meek should inherit the earth," as see Ps. 37 : 11 ; Mat. 5 : 5. It is so mentioned in passage after passage, alluding to the future, as to show its prominence in the Messianic age.

The reigning of what we have now been speaking of, in that renovated state of being, will in every respect tend to promote its blessedness, it will be a cause of its excellency. We will mention in part. The meek, lowly spirit and mind is inoffensive—is harmless : such a mind, the one possessing it can do no evil. We have spoken of it as inspiring confidence : when it is witnessed there can be no mistrust or suspicion : under its influence they are necessarily banished. It is ever to be realized that it is inseparably connected with tenderness of soul—every lowly being has a tender heart. How compassionate and tender was the Redeemer when amongst men ! How tender in spirit the humble lowly Paul ! How did this appear in him at Ephesus, when as he himself tells us, "He served the Lord with all humility of mind, with many tears and temptations," at Thessalonica, and wherever else he went. It is seen in the young convert, and every truly sanctified believer. Thus characterized, the occupants of that world will be "blameless and harmless."

Lowliness with meekness is amiableness ; how charmingly lovely this trait of character ! It is divinely beautiful, most happily pleasing to behold. Being always displayed and beaming

forth in the New Earth, how lovely will it cause it to be !

The feature in the character of intelligent beings we are at present contemplating, prevailing in that earth, will be the pledge of its everlasting peace and quietness. The lowly, meek, tender spirit, can do no violence—can never annoy and disturb. It must then, with such a spirit, enjoy through endless ages, the most blissful repose.

As such a disposition of mind is calculated to make any condition of being happy, so it must cause to be the world ruled by the Messiah. All its occupants, being kind-hearted and mild, they must be blessed—their felicity great. Does not the mind, while in imagination contemplating it, long to take wings, fly away to that divine land, and be there associated with the redeemed, forever to participate the bliss caused by the spirit we are considering ! Thus excellent and happy will the gentle and lowly spirit of the renewed earth cause it to be.

The contrast is striking between the world that now is, and the one we are noticing—it may be of profit to take a view of it. The latter will be a lowly, humble state of being, as has above been shown, such a spirit entirely prevailing there ; in the present earth, pride reigns, no other propensity of the mind in fallen man works so much, is so perpetually and universally manifested, or puts on so many shapes as this. The children of men are proud *of* and *in* everything. They are proud of their persons, of their strength, of the form of their bodies, of their

members and organs. They are proud of their intellect, wisdom and skill. They take pride in their dress and equipage, in their buildings, in their riches and possessions. In every employment, profession, and station, pride is seen : it is witnessed in every character and condition, and in every age in human life. It is beheld in all the fashions, manners, and customs, and in all the changes of society. It is one of the great moving springs of human action : what is there not attempted and performed in order to gratify it ? Is there any thing our sinful race will not do and sacrifice for this end, even to the destruction of life, and the damnation of the soul ?

This disposition appears not only in men individually, but socially, as they are joined together by some common tie, beginning with the family, and ascending up to states and nations. In one word, it overspreads, fills, and rules the earth ; every thing yields to it.

Pride manifests itself among the degenerate offspring of fallen parents in ambitious aspirings, the disposition to be, or do something to be noticed ; is seen in the wish for titles, in desiring some mark or badge of distinction ; in seeking after fame and renown, thrones, empire and power. Thus in the world at large ; and it is witnessed in the Church nominal. There it is seen in the fondness for titles ; in the thirst for honors and dignities ; and there it is carried farther than any where else, going to the length of impiety, yea, even blasphemy, leading creatures—mortals, to assume in name the titles, post, and authority of the Most High as in the

case of the Popes. Such ambition—such aspiring is pride manifesting itself indeed !

The world by its pride has shown itself to be very foolish ; for this passion, so universal and universally manifested, while it has lifted them up in mind, having an exalted opinion of themselves, has tended to belittle the race, causing them to be despicable, and thus regarded by all unfallen, holy intelligences.

This distemper of mind thus common, and everywhere seen in its workings, has not only degraded the inhabitants of the earth, but likewise been their curse : its natural fruit is evil. It causes the possessors to be doing continually, by its operation, hurt to themselves ; hurt both for time and eternity. But besides its making them to be directly enemies to themselves, it has brought indirectly the curse of a righteous God, and that abundantly upon them. It is what he strongly abhors—his whole soul loathes it, as his Word every where declares : and as there is nothing of a sinful nature manifested by sinful beings so offensive to him, so nothing has been so generally and marked'y visited by the tokens of his sore displeasure : those giving way to it and being lifted up in feeling, he touches with his hand of indignation and brings down. So with individuals of all classes and description—all having a proud spirit and high feelings. We see very often how the high spirited have their spirits broken by the course of his providence ; and those whose souls are lofty, and hearts scornful, with the vain ones, who in the pride of their

minds are almost above treading with the soles of their feet the earth, he forces to feel small, and with crushed hearts makes willing to embrace the dunghill. The wealthy glorying in their riches, "arrayed in purple, and faring sumptuously," he smites with the rod of his anger, taking away their possessions, afflicting them with disease, and other calamities of life, and hurling them to perdition. The exalted statesman and honored warrior, thinking much of their station, dignity and prowess, he prostrates, changing their circumstances, and making them little. Nobles and great ones, having a stately look, he touches with his hand, causing them to sit in dust, and in their misery groan and tremble before him. So has he done with them. And the rulers of the earth, the mighty and proud monarchs, who in the greatness of their power and majesty, have felt themselves above control, and could hardly dream of or acknowledge a power above them, or imagine they could be brought down, the Pharaohs, Benhadads, Sennacheribs, Nebuchadnezzars, and Napoleons, he has taught by lessons the most effectual to know their vanity, that they were little insignificant creatures, subjects of Almighty power. Oh how does the Most High, when he sets his hand to the work with the "determination to stain the pride of human glory," humble the lofty looks and feelings of man, and "bring into contempt all the honorable of the earth," teaching them to know that he is great and mighty, and they small, worthless, and vile, made the more so by their empty swellings

of mind. How little does he cause them to appear! and how every exalted feeling within them to wither and expire!

It is not individuals alone in their individual capacity, who have been made to realize the strong abhorrence *of* and indignation *against* this sin by a holy God, but likewise, when together, they have been joined in pride, together he has visited them in wrath. He beholds the lofty city glorying in its situation, riches, multitude, and strength, its vain inhabitants saying, "We have our nest in the rock," our city is the "glory of the whole earth," and ready to feel that it is "the lady of kingdoms," and beholding it filled with this spirit, he "lays it low even to the ground," causing (as he has done at times) its very dust to be scraped into the sea. Nations, who in their prosperity have been lifted up, vain in their greatness, of their power and extent of dominion, as often they have been, imagining themselves an extraordinary people, and that their empire would be eternal, have been made to realize their delusion, and that the Divine Being eyed them with feelings of strong displeasure. This they have had a sense of when he has let in other nations to waste the land, destroying and scattering the inhabitants. They have felt how vain and sinful had been their feelings when he has broken "the pride of their power."

This thing—pride, how strange it is! and prevailing on earth as it has done, shows that man is a lost being with all his moral powers perverted. And what a curse and calamity it

has proved since the day when our first parents vainly imagined that they were to become gods ! Who can begin to sum up the wretchedness it has been the cause of, since that hour, here in Time, besides its awful effects in peopling the world of woe with lost spirits ? Is there any thing else that could be named as having produced more mischief than this ? Well may the righteous, the children of God—well may all holy beings rejoice in the anticipation of a world—one to arise when the present shall have expired, in which so evil and ruinous a passion will have no existence—not a single trace of it being to be discovered.

CHAPTER VI.

FREEDOM OF THE NEW WORLD FROM OPPRESSION.

IN that sanctified state of being, there will be no disposition to abuse and wrong ; they who shall occupy it will help, but not injure. A brotherly feeling will there reign, so that instead of trampling upon, they will under the impulse of the most divine and warm affection, be unceasingly interesting themselves in each other's welfare. Properly realizing that they are the children of one common parent, and that they sustain the most extraordinary relationship one to the other, through their Great Head, they will act towards each other as brethen.

All who dwell there will forever realize what at times has been witnessed here, deliverance out of the hands of oppressors, as we read in Judges 6 : 9 ; 1st Sam. 10 : 18. Then as is said, Isa. 16 : 4, all that are disposed to wrong and oppress will be consumed out of the earth. Ere that divine condition of things is introduced, all such characters will have been swept from it, and the petition long since uttered, "that the man of the earth may no more oppress," happily answered. (See Ps. 10 : 18.) The Psalmist when he breathed this desire, seems to have had a feeling sense of the vileness of ungodly men, and of their disposition to abuse and cruelty, ardently longing to have such ones put out of the way, and their injurious deeds cease. Through him (David) the promise is given that "He (the Messiah) shall break in pieces the oppressor." (Ps. 72 : 4.) This evidently refers to a period succeeding the passing away of the old earth. Then, "in righteousness shall the new be established, and be far from oppression"—"it shall not come nigh" that blessed country. (Isa. 54 : 14.) "No oppressor shall pass through it any more." (Zech. 9 : 8.) No, the new world will never have knowledge of such characters.

In that happy state of existence, there will be no great ones, and no rich ones to look down with scorn upon the humble poor, crushing them, acting as though they had no power to feel and suffer—had no rights, and were entitled to none. In it there will be no hard-hearted, brutal monarchs and supreme rulers to tax and grind their sub-

jects, and take from them their liberty, using, and making them as miserable as they please. The Prophet Ezekiel, who in the latter part of the book of his prophecy, seems to have the new world in view, bringing it before the mind in dark figures, and in the use of mystical language, says: "And my princes shall no more oppress." (Chapter 45 : 8.) This is the word of promise from God, and affords the consoling assurance to such as have suffered from the hands of unrighteous rulers here in the present earth, that the scourge will not be known in the one to be hereafter. As there then will be no supreme rulers to wrong the subjects, so likewise will there be no subordinate officers to abuse their authority, and wrong such as are placed in their hands.—The promise is, "I will make thy officers peace, and thine exactors righteousness." (Isa. 60 : 17.)

There, there will be no oppressing and wronging, by selling high and buying low in the case of abject ones—no turning off upon the poor what is worthless—none by withholding wages that are due—none by high rents—none by refusing accommodations to the needy, or charging exorbitantly for them—none by usury—none by suing and distressing the poor debtor and unfortunate person, unable to pay, nor by causing him to sacrifice what he has for naught ; there no widow and orphan will groan beneath abuse. In that happy earth there will be no slaveholder, and so no bondman—there the captive will forever be free from his master. In it there will be no national oppression—one people invading, conquer-

ing and trampling on the rights of another. In it there will be no avarice, a craving for wealth and possessions to work mischief, no coveting to the least and last thing poverty may have, even "the dust on the head of the poor." In it there will be no evil ambition, making exorbitant demands on the possessions, time, services, yea, even the lives of the subjects of power, to fight battles, conquer states and kingdoms, build cities, palaces and other works, as the proud tyrant shall please. In it there will be no spirit of sensuality, calling for the treasures of the universe, and draining every thing that its quenchless lustings may be satisfied. In it there will be no pride to cast down the look of contempt upon the lower ones, and "grind their faces," in order to get something to administer to its vile appetite. In that world there will be no poor—no needy ones; no widows and fatherless—no helpless and dependant ones—no vassals and wretched peasantry scattered all around their stately lords—no abused starving laborers. All like this we name will be absent from Immanuel's land. In it groanings and sighings, on account of wrong, will not be witnessed, but on the contrary, its rejoicings will be abundant through the constant exhibition of divine kindness and love.

Will it not help us happily to sense the blessedness of the world we are describing, in its being free from all oppression and wrong, by contemplating awhile the opposite character of the present one: it is full of the evil. The disposition to abuse and to wrong for self-benefit has been

manifested in all ages, and been general, though not universal. The oppressions practiced under the heavens, since the fall, have been enormous, and to write an account of them would be little else than to give a history of the human family.

If we look into the word of God, we there find much of the thing. In it is seen the early oppression practiced by the Egyptians upon the Israelites, and afterwards that of other nations. It shows us much of the injurious and oppressive disposition of the Israelites and Jews themselves. It is said of them in their degeneracy, "Israel loveth to oppress." (Hos. 12 : 7.) This spirit so prevailed, that at a certain time it is spoken of Jerusalem, "She is wholly oppression in the midst of her." Jer. 6 : 6. The Prophet Ezekiel, in naming over the catalogue of abominations of this same city, speaks of oppression as prominent among them. See chapter 22, verse 7, 29. Much complaint is made in the sacred Scriptures against that people on account of their abuse of the poor and needy, the fatherless and widows. They are charged as grinding the face of the poor—as having their spoil in their houses. It accuses them of selling the righteous for silver, and the poor for a pair of shoes. It says, they crushed the needy—that their treading was on the poor, that they took from them burdens of wheat—that they afflicted the just—took a bribe—turned aside the poor in the gate from their right—made them to fail from the land, and swallowed up the needy. See Isa. 3 : 14-15 ; Amos 2 : 6 ; 4 : 1 ; 5 : 11-12 ; 8 : 4-6. The New Testament informs us, that

it was the character of the Jewish leaders in our Savior's time, that they devoured widow's houses. Matt. 23 : 14.

It is the Bible representation of mankind (the wicked of the earth,) that they are given to tread upon such as are in abject circumstances—that they despise and abuse them, as see Ps. 10 : 2 ; Jam. 2 : 6. It tells us that those who have the power do, in disregard of all right and mercy, deprive the defenceless by force of that which belongs to them, violently taking away flocks, and feeding upon them—driving away the ass of the fatherless, and taking the widow's ox for a pledge—turning aside the needy out of the way, and causing the poor of the earth to hide themselves—causing the naked to lodge without clothing, having no covering in the cold, so that they are wet with the showers of the mountains, and embrace the rocks for want of a shelter. It is further said, that they pluck the fatherless from the breast, and take a pledge of the poor, making them to go naked without clothing, and that they take the sheaf from the hungry, which make oil within their walls and suffer thirst. The sacred record assures us that so unfeeling and iron-hearted are unrighteous oppressors, that through the excess of their abuse, “men are made to groan from without the city, and their souls forced to cry out.” See for the above, Job 20 : 19 ; 24 : 2-4, 7-12 ; 35 : 9. What a picture the above ! and yet facts prove it to be true to the life ; it is but a sketch of the history of our world ; cruel injustice and wrong mark its bloody lines.

In how many different ways has oppression been practiced in the present world? An almost numberless variety. It has been done by selling at a high price to the necessitous—by taking advantage of their circumstances, to shift into their hands what was almost or quite valueless, doing as did the Jews in the time of the Prophet Amos, let them have the “refuse of the wheat.” Am. 8 : 6. This is frequently witnessed. While it has been thus on the one hand, what the abject have had to dispose of has been taken at the lowest price. How much oppression and wrong has there been in making the poor laborer, male and female, toil for low wages, far less than such deserve and earn, and what will not requite their efforts? Almost every one knows how much of this there has been through the earth. Look at the day laborer—the poor mechanic—the multitudes in manufacturing establishments, collieries, &c. ; the seamstress, washer-woman, and others of the like class, who are obliged to toil hard to supply their wants ; how wickedly abused are they by the wealthy ! They labor much, yet often receive but little ; not enough to make them comfortable. They wear out in toil, yet pine in want, because the iron-hearted rich are too penurious to pay them as much as their labor is really worth. How much time have the poor to throw away in laboring to pay for what is charged extravagantly high, and for the valueless matter as just now named ! How much wrong has there been practiced, and still is, in the world, by neglecting to pay the laborer his due ? How often

has it been in the case of the different classes of laborers like as is mentioned in the Bible: "Behold the hire of the laborers who have reaped down your fields is of you kept back by fraud; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth."—(Jam. 2 : 4.) How much cruelty has there been witnessed in the case of the poor, the unfortunate and badly circumstanced, in crowding them when in debt, and not able to pay? How much, in that of those in an embarrassed condition in taking what they possess, and causing it to be disposed of for a trifle? The nobles, and men of wealth and estate, have abused and oppressed their dependants in their manner of treatment of them; this has often been of the worst kind.—The rulers of the earth having the more generally been in possession of arbitrary power, they have in numberless instances abused that power, trampling upon and afflicting those over whom they held sway: their substance, liberty, life and all have been taken away by despotic tyranny. They have ground them by taxing *at* their pleasure, and *for* purposes of pleasure and pride. They have taken them to serve as waiters and laborers. They have forced them into their armies to fight battles of ambition. They have compelled their service in order to build towns and cities, erect towers, temples and palaces, with other works which their proud ambition and sensual feelings might lead them to plan. What oppression when the pyramids and temples of Egypt were erected, and "Great Babylon" built, that it

might be the wonder of the world ? What abuse has there not been under the Manasses, Jehoia-chims, Nebuchadnezzars, Herods and Neros of the earth ? “On their side was power,” as the Scripture expresses it, (see Eccl. 4 : 1,) and the feeble subjects of it have had to suffer without comforter, helper, or redress. Such rulers, and there have been hosts of them, have governed, having no “flesh in their hearts”—an iron despotism has been the character of their sway. Not the sovereign head of power alone has oppressed and wronged, but the subaltern agents, actuated by the spirit of unrighteousness, brutality and injustice, have imitated the chief ruler in his deeds of abuse, wrong and violence ; much, very much of this has been seen.

There has been national wrong and abusive cruelty. Nations, with their rulers under the influence of a spirit of rapacity that would never be satisfied, have trampled one on the other—have done it times without number : to invade and conquer has to a great extent been the business, the trade of mankind. This has been witnessed in the case of the mighty monarchies of the earth, such as the Egyptian, Assyrian, Babylonian, Persian, Grecian and Roman, so with every smaller state and power—where has it not been beheld ? What do we not witness in the instance of the powers now in being ? Cast the eye upon some of them. What is Russia doing ? See her movements on the right hand and left. What, France ? View her course in Africa and the islands of the sea. Look at England, what

is her course? Behold her stretching herself through India, and bringing its countless millions under her feet. See her hand of power extended over China. And what is the spectacle as respects this country—these United States? Have we not seen unrighteous cruelty and injustice practiced towards the Indian tribes, the aborigines of this continent? And do we not behold its oppressions and wrongs? Is there not to be witnessed its war of aggression, and that most evidently to extend its dominion of oppression?

But besides what has been named, the oppression and wrong practiced towards the poor, and all such as in condition are servile and dependant—the tyranny of rulers, and their agents—the wrong and abuse of one people and nation, invading and treading upon another, besides all this, the spectacle has had to be witnessed on earth since its inhabitants sinned, and became depraved, of one portion of them enslaving—making bondmen of the other. The compulsory service which has already been brought into view is of the same nature as this. That, however, has often been temporary, and for a temporary object—this has been permanent—a finished system of abuse and wrong. It has taken man and placed him in the condition of the brute, to serve and toil under the yoke unpaid; all his labor being for another, who has claimed him as the owner does the ox. What an immensity of this has there been? Who could count the myriads who have been in this condition? The number must have been greater by many times than the *now* population of the globe.

The abuse of man by man, of which we have been taking a brief view, has truly been great, and great indeed the misery caused by it. What sorrow and woe ! What sighing, groaning and tears ! What sufferings of the down-trodden poor—the tenants and dependants of the rich, and vassals of lords—the subjects of despotic rule, and law-made slaves ! The mind can imagine it, can have a feeble sense of the evil, but cannot grasp it in the greatness of the amount ; it would seem to require infinity for that, and eternity to unfold it. We leave the matter.

The suffering and misery caused to the subjects of wrong and abuse, is not the only evil resulting from it ; it has brought wrath upon the earth—upon the wrong doers, those who have been injurious and oppressive. That righteous Being who abhors such conduct, and has in his Word everywhere condemned and threatened it, has likewise visited it in retribution—with the awful tokens of his displeasure. That Word gives us to behold case after case, of individuals who, having built themselves up by iniquity and wrong were blasted, cut down, and swept from the earth under the divine frown. So it has everywhere been seen ; the one who has taken advantage or used his power to injure his fellow beings, has been made to smart for it—the curse of God has been upon him.

How has it been with masses of men, who have abused and trodden upon their fellow humanity—what has been the result of national oppression and wrong doing ? In answer, look at Egypt,

Babylon, Rome, and hundreds of other states and kingdoms, who have built themselves up by invasion and conquest, plundering and subjugating the people around them. They have had to drink of the cup of divine wrath in consequence ; they have been broken down, and blotted from the earth. So it always has been, and will continue to be : unrighteous, aggressive and injurious communities and nations will, sooner or later, be visited with the rod, and overwhelmed by the holy vengeance of heaven. The present nations of Europe, going on in their injurious career, with these United States, must most assuredly in the course of Divine Providence be made to taste of the bitter cup ; their sun of prosperity will (for God does not alter,) go down, and be hidden in a night of darkness.

Thus it is with the world now on the stage ; it is blackened, made wretched, and cursed by reason of the wrongs and oppressions prevailing in it. It would give occasion for a high jubilee through its whole extent, were these all to cease. Well then may there be one of everlasting rejoicing in the hearts of those who shall be redeemed from it, because that in the one under the blessed Messiah nothing of this will be witnessed or experienced.

CHAPTER VII.

THE PEACEFUL STATE OF THE NEW WORLD.

THE sacred Scriptures have much to say respecting the loving, peaceful state of the earth in the time of the reign of the Messiah, and its great happiness in that condition ; they express themselves in very glowing language on this subject.

Then will be a state of universal peace. It is said, "He (God) maketh wars to cease to the end of the earth ; he breaketh the bow and cutteth the spear in sunder ; he burneth the chariot in the fire." "And I will break the bow and the battle out of the earth." "And I will cut off the chariot from Ephraim, and the horse from Jerusalem ; and the battle shall be cut off ; and he shall speak peace to the heathen." (Ps. 48 : 9 ; Hos. 2 : 18 ; Zech. 9 : 10.) In these passages we have names and figures alluding to the then armor and mode of fighting, but easily understood ; and the whole plainly instructs us that the period is coming when a stop will be put to war by the hand of heaven, and instruments of death be destroyed. When this will be, we learn from the connection. The passage taken from Hosea, refers us to the period when after the children of Israel, having for a long time, "many days," been without aruler, sacrifice, &c., shall return and seek-

the Lord, and David their king, (the Messiah,) in the latter days, that is, at the close of present time. And the epoch when the prophecy in Zechariah receives its accomplishment, is when the Redeemer will have dominion from sea to sea, and from the river unto the ends of the earth; that is, when he shall have the boundless and everlasting kingdom promised in other parts of the Scriptures. Again, to the same import is the noted, often quoted passage, Isaiah 2: 2-4, Micah 4: 1-3, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people. And they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more.'" Here, in this passage is an allusion to the then existing order and state of things, when all the people went up to Jerusalem and the temple to worship, and be taught the law of the Lord. Whatever other instruction it may design to convey to our minds, this it certainly teaches, and it is the grand, leading idea, that when the proper kingdom of the "Prince of Peace" comes to be

established, and there be perfect and universal obedience to his laws, instruments of death will no more be used, and war and fighting forever cease.

This end of all discord and war, this state of repose and peace will not be transient, but permanent—it will be a solid and enduring peace. “Violence,” says the Prophet, “shall no more be heard in thy land, wasting and destruction within thy borders.” (Isa. 60 : 18.) The Psalmist David, speaking in regard to the peace of the world during the reign of the Messiah, assures us it will be “so long as the moon endureth.” This conveys the idea of perpetuity.

The divine Scriptures not only use language which gives the idea of universal and endless peace, but likewise such as expresses the greatness and perfection of it. “The mountains shall bring peace to the people, and the little hills by righteousness.” (Ps. 72 : 3.) Beautiful imagery, and interesting expressions! How animating to the mind to read such a passage and contemplate its fulfilment, and that in connection with another which is added: “In his days (the Messiah’s) shall the righteous flourish, and abundance of peace”—verse 4. Here in the one passage peace is represented as then being so plenty, that lofty mountains and the lesser hills furnish it as they have often their rich produce of grain and fruit—the trees and fields will as it were be loaded down with peace; the other gives us to understand that there will be so much of it, that the people of the earth will be able to delight themselves with the rich abundance. See Ps. 37 : 11.

There will be a mild inoffensiveness of disposition reigning in that better state of being: all that is malicious, evil and savage will be absent from it. That this may be taught us we are told, "The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. The wolf and lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat." Isa. 11: 6-8; 65: 25.

"The lambs with wolves shall graze the verdant mead,
And boys in flowery bands the tiger lead;
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet;
The smiling infant in his hand shall take,
The crested basilisk and speckled snake;
Pleased, the green lustre of their scales survey,
And with their forked tongues shall innocently play."

How cheering such language of prophecy! And what prospect does it open to view of more than golden days of happiness to be realized in the world yet to be revealed!

Then there will be no more studying and practicing to acquire skill in the trade of human butchery—"they shall learn war no more," says the prophecy. What a reproach—one of the darkest kind, that in the present world men have studied much the art of killing—have taken abundance of pains to learn how to do it to advantage!

How it betokens the fiend-like condition into which the race have fallen! Then there will be no more works and machinery of war—no fortified places—no castles—no forts, none at harbors, along the coasts, by the side of rivers, and on mountain height. There will be no establishments for manufacturing the instruments of war and death—there will be no arsenals. There will be no bows and arrows, battle-axes, swords, guns, bayonets, cannon, &c.—no powder and balls. There will be no fleets and armies to cover sea and land. There will be no armed men parading and marching with their instruments of destruction. No, for at that time war and all that represents and brings it into view, will be no more. Then,

“No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes;
Nor fields with gleaming steel be covered o’er,
The brazen trumpet kindle rage no more:
But useless lances into scythes shall bend,
And the broad falchion in a ploughshare end.”

There being no spirit of malignity and unkindness in that world, there will be no alienations and divisions—no animosties and broils, jarrings and contentions—not any falling out one with the other—no biting and devouring—in a word, there will be nothing whereby the dwellers in it will harm and prove themselves injurious to each other.

The evil spirit being away from it, the tongue which has done so much mischief, and caused so much trouble in the present world, will never do any hurt. It will not defame or curse, but only

be used as an instrument of good will, to bless. The law of kindness reigning in the heart, will perpetually breathe forth from the lips, cheering and animating all, and spreading smiling happiness everywhere around.

Reader, will not that be a lovely world, from which every malignant disposition shall be banished, and where love will have entire sway—where, under the influence of that divine spirit which reigns in all the sinless universe, and prevailed on earth until man became depraved, all will be concord; where, in connection with the manifestation of entire, universal kindness, there will, instead of division and strife, be a perfect oneness; and where the redeemed children of God in the place of murdering, will take one the other into the arms, and embrace with hearts of most pure affection, and be constantly intent upon doing each other good?

The world of which we speak may justly be regarded as the new Eden; it must be a Paradise with every thing of an unkind and malicious nature extirpated from the breasts of its occupants, and with that of the opposite kind always in full exercise. Give the mind to think a moment; consider the coming kingdom of the Lord. There in the smiling presence of the God of love, and his Son, the affectionate Messiah, the ransomed subjects of mercy, lovely and loving beings, will dwell blessed with immortality, and there dwell perpetually breathing affection; it at once sees it to be a condition of bliss, bliss that cannot be described, and but faintly conceived. And is

it not ravished in sense of it, longing for the period when the old earth, the abode of evil passions, and where there is the sad fruit, shall have ceased to be, and there stand in its place the holy earth of the Messiah, where all is quietness, peace and love?

Led by the light of prophecy, we have now taken a survey of the world to come. It is truly heart-affecting to view in contrast with it the one where we at present exist. Is that a blessed condition of peace? this most unhappily is the reverse—one of strife, being a malignant spot. As soon as sin began its reign, and two brothers found together, discord began, war commenced, and blood was spilt. So it has been ever since; the earth has been a scene of unhappy contention and violence. All over it, in all ages, the spirit of hatred has existed and been manifested—where has there been peace? How long do two individuals dwell together ere there be found some root of bitterness springing up to mar their friendship? And where is there the domestic—the family circle, in which there is not more or less discord, often much, causing, as is expressed in such cases, “a hell upon earth?” In what neighborhood are there not jars and trouble? What discord and strife of communities, of neighborhood with neighborhood, town with town, borough with borough, state with state, corporation with corporation, &c. ! How much political wrangling and contention! the world is never free from it. Sectarian discord, how much there is of that, how often witnessed! What law-suits,

man hauling up his fellow man before the civil tribunal, and there contending with him! What a multitude of tumults,—of popular outbreakings and disturbances! Look at the violence all over the earth, man murdering man—the private assassinations, and the open duels. Behold the robberies and piracies on land and water. See barbarous rulers, monsters of men, torturing and destroying their subjects, filling in this way their cities and realms with blood. Beyond all this, contemplate the systematic wars there have been, nations and tribes engaged in spilling the blood of, and destroying one another. Has not this been very much the employment of men? Yes, war has so greatly prevailed, that it has destroyed according to different estimates, from fourteen to eighteen or twenty times the number of people now on the earth.

While we are standing where we now are, speaking of the evil spirit reigning in the human breast, and of the discord and war witnessed amongst men, may we not receive a useful lesson of instruction by taking a view of the malice and spite reigning in and prevailing with all living creatures; we cannot turn the eye anywhere without beholding it; it is striking to observe. Every animated being seems to abound with satanic venom. The fowls of the air, the animals which walk on the earth, with the reptiles crawling over its surface, the fish of the sea, every thing passing through the trackless waters, these all have the nature of hate. All are all the while disposed to struggle with and destroy each

other. The hawk, vulture, eagle, and every thing possessing wings, contend and devour. The lion, tiger, wolf, and all else of the kind, live in spite, tear and kill. The domestic animals brought up under the hand of man, scratch and bite. The flocks and herds have no peace—we pass to our fields and cattle-yards, and there all is discord; we perceive the disposition to be to kick and gore. The toad, serpent, and the like, possess their venom, and are well disposed to throw it out. In the sea, the whale pitches battle with his fellow until his jaws are broken, and his monstrous bulk mangled to an extreme degree. Besides him, the shark, sword-fish, and others of the watery tribes, live following the trade of death. Thus it is the whole round of being: “Pursuing and pursued, each others prey,” is the melancholy picture, look where we will. Why, it does seem that the devil when he broke into Paradise and seized upon this fair creation, infused his own infernal nature into every thing in which was the breath of life! Surely our blessed Creator when he made and finished his works, did not leave them in that tainted, malignant state in which they now are seen! Sin and the fall must be the cause of this strange derangement. Ah! the evil nature of the evil one is found everywhere; it inhabits the lower species; the spirit of the pit breathes in all living existences upon earth; the whole creation is inclined to war!

How dismal a place is the earth, by reason of its hatred, discord and violence! It is a wretched, miserable scene indeed! Great, truly, have

been the sufferings caused by its strife and war! They are measureless. So bad has this world been made to be by the malignity of its spirit, and so unpleasant a place to be in, that the pious, the people of God, have longed to be away from it; they have wanted wings so as to escape from the evil spot, and go to some other abode and find rest. To such it is a most animating reflection, that a world of so much malignity and unkindness—one of so much animosity—of so much violence and blood, is soon to come to a close, and be succeeded by another altogether dissimilar. Blessed be God for the heart-refreshing word of promise in reference to this!

Thoughts Addressed to Christians in view of their Connection with War.

In closing the present chapter some thoughts are presented to Christians—those who profess to be followers of the Prince of Peace, in view of the fact that they connect themselves more or less with war; the importance of the subject seeming to call for it.

We have seen that the spirit which will reign in the coming state of being, is the opposite of harshness and violence. And is not Christianity, the institution under which we live, as much in opposition to it—to every thing of the nature of war? Will it admit of the striving of the servants of the Redeemer? Let us see.

What are the precepts of the Gospel respecting this matter? “But I say unto you that ye

resist not evil ; but whosoever will smite you on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat ; let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. But I say unto you, love your enemies, bless them that curse you, and pray for them that despitefully use you, and persecute you." "Put up thy sword again into his place ; for all they that take the sword shall perish with the sword." "Dearly beloved, avenge not yourselves, but rather give place unto wrath ; for it is written, vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink. For in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." "Servants, be subject to your masters with all fear ; not only to the good and gentle, but to the froward. For this is thank-worthy if a man for conscience towards God endure grief, suffering wrongfully. For hereunto we are called, because Christ suffered also for us, leaving us an example, that we should follow his steps ; who did no sin, neither was guile found in his mouth : who when he was reviled, reviled not again ; when he suffered, threatened not, but committed himself to him that judgeth righteously." Matt. 5 : 39-41 ; 26 : 52 ; Rom. 12 : 17, 19-21 ; I. Pet. 2 : 18-23. Much more of like import might be produced, but it is unnecessary—these quotations are sufficient. Is not the case plain ? But if any are disposed to doubt,

let us turn again to the New Testament, and see what construction is put on such precepts by primitive practice.

What are the examples of the Gospel? How did our Lord treat those who came to apprehend him? He healed the ear which Peter in his fiery zeal had cut off, as see Luke 22: 51. He was mild and unresisting all the while he was on trial. When mocked, scourged, spit upon, and crowned with thorns, he bore it like a lamb. But lest any might mistake, and say that this was not intended as an illustration of the nature of the Gospel kingdom—that the peculiar circumstances of our Savior who came to be an atoning sacrifice, required that he should do as he did, and that therefore in all this he is no pattern for us—lest this should be thought and said, we have the express assurance of an inspired Apostle, as we have it in the passage just now quoted, that he conducted in the manner he did under abuse on purpose to leave his followers an example. When the Redeemer had endured meekly and unresistingly every other indignity, he was at last cruelly suspended upon the cross. Then he cried, “Father, forgive them, they know not what they do.” Luke 23: 34. Similar to this was the spirit of the martyr Stephen, when the infatuated multitude were stoning him to death, as see Acts 7: 60. The example of the Apostle Paul is the same as the others already named. He says, “Even to this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor working

with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." I. Cor. 4: 11-13. Does not all this confirm the precepts, and enjoin it upon the followers of the Lord that they always are mild, and never forcibly contend? Does it not pointedly admonish them not to let the biases of their education give a false gloss to the New Testament precepts on the subject?

Thus we see what are the injunctions of the Gospel, and what its examples, as relates to the matter in question: does not its entire nature and genius agree with this? Is not the whole breathing of the New Testament institution that of benevolence, kindness and love? Is not its spirit mildness, and only mildness? It speaks good will to man, and nothing else: how striking to trace it through, and see its spirit in this thing! Do we not at once perceive how perfectly its disposition resembles that of the world to come in tenderness, kindness, and affectionate feeling, as has been portrayed on the preceding pages of this work? That, as has been shown, has nothing harsh, or that works mischief.

Again, look at the Gospel doctrine of self-denial, how far it calls upon people to go. We see how it requires the followers of the Redeemer, that they seize hold upon the reins and draw them close upon the appetites and passions, and that they subdue every carnal feeling. Are we not taught that, as Christians, we must struggle and make strong efforts to keep under that which is fleshly, resisting the natural, sinful inclination

to gratify ourselves? We know how express are the commands on this point. Warfare, and a course of violent action, do not very well harmonize with this.

Once more—consider the self-sacrificing nature of the Gospel religion. How does it require of the servants of the Lord that they yield, and give up the momentary interests of time, counting them as nothing—letting all go, and even life itself, as though that and all the rest were trifles compared with piety and eternity, and the so living as wholly to follow the Lord, and exemplify the holy peculiarities of the New Testament kingdom. Our divine Head does not so much care for our good here as for our future, and that we so conduct as to honor him before a rebellious world, and practically to exhibit to that world, the loveliness of Christianity. If his followers strive and fight, has it a tendency to convince the irreligious that his kingdom is altogether a benevolent one? But the seeing them ready to sacrifice all things and do good, but no injury, it causes them to have that conviction.

Still again, look into the New Testament. Contemplate the genius of our holy religion; its great object is to strike a death blow to earth and all earthly affections. Its intention is to have the disciples of the Savior dead to the world, and abstracted from it so far as their feelings, desires and expectations are concerned; that they in habit feel that they are strangers upon earth, and have no business here but to do the Master's work, and then go home. Does not every les-

son of the Gospel teach them that they are to look for nothing in this abode but care, labor, and "much tribulation;" that they are not to calculate for any repose in this present state of being, but only anticipate it in a different and future one? Were the disciples of the Savior habitually to feel that they are forbidden to fight—that they are required to be non-resistant among men as sheep and lambs among wolves—that they are defenceless, and are commanded by their Head so to regard themselves, would not this cause them most powerfully to realize that they are not at home in this present life, and lead them in their thoughts and with their desires to look away to another and happier world? Would not such a conviction deaden their affection to earth, wean them from it, and make them fix their minds on what is eternal and unseen? Would this not have, and that most powerfully, an earth and flesh-killing effect? What a harmony between what we are contemplating, and the pacific doctrine of the Gospel, as had been brought into view!

In the last place, let us consider the *character* which above all things it is the object of the Gospel institution to have formed in and by those whom the divine Lord has as his subjects. The malignant state of the human heart as man now is in his fallen condition, has been brought into view in this chapter. Other evil dispositions and propensities in him, have been contemplated in the preceding ones. [More of the kind will be found in that which follows.] In all this we have something very unlike the holy kingdom of God.

It is *sin*. And what was the leading object of our Savior in his mission into the world, but to have this put away from his people? He came to save them from all unrighteousness. He designs the present as a state preparatory to another, a holy, loving, benevolent condition of being, and intends that every thing else shall be subordinate to that preparation. This is an all important consideration, and one that seems to be entirely overlooked by the Christian advocates for war. Allow the followers of the Prince of Peace to fight—to be men of war and butchery, and will their sinful dispositions be destroyed? and will it tend to mould their character like that of the Gospel, and prepare them for the realms of light? Every one answers no; sin and sinful passions grow stronger by connection with war and fighting: this is one of the greatest sources of corruption on earth, as all experience and observation prove. War causes every virtue in the breast to die, and every vice to thrive. There is nothing about it which makes the soul tender—nothing causing it to be meek—nothing to be amiable and kind; in a word, nothing to cause that disposition to grow and flourish, which in this chapter we have seen will reign predominant in the new earth, and which will constitute so much of its loveliness.

CHAPTER VIII.

PURITY OF THE NEW WORLD.

THIS is a polluted, loathsome world. Mankind defile it by indulging, like brute beasts, their obscene lusts. To this the high and low, rich and poor, refined and vulgar, give way. It is witnessed in the palace and hovel, is practiced in secret and public, in city and country, in every land, whether civilized or uncivilized, whether Pagan or Christian, and has prevailed and reigned in every age since sin entered the earth. It has not only been made to be defiled in the way mentioned, but by all the sensuality in which the race in their state of sinful degeneracy indulge themselves, gratifying every appetite and disposition of the flesh. It is in all respects a world of pollution, even materially : there is nothing in it that is pure, or can be preserved and kept in a fair pure state : all nature seems to be defiled, tending to pollution.

Not so will it be in the world to come : that will be a fair and pure condition of being. Respecting this the Sacred Oracles are plain and full. Let us hear their language on the subject. "At that time they shall call Jerusalem the throne of the Lord ; and all nations shall be

gathered to the name of the Lord to Jerusalem ; neither shall they walk any more after the imagination of their heart.”—(Jer. 3 : 17.) The above quoted passage, though seemingly relating to the period immediately subsequent to the Babylonish captivity, yet it is so expressed that the mind regards it as having an eye to something not yet disclosed. In the 35th chapter of Isaiah we have a glowing and animating representation of the prosperity and glory attending the Messiah’s reign ; in the connection it is said, “ And a highway shall be there ; and it shall be called the way of holiness : the unclean shall not pass over it ; but it shall be for those, (the ransomed.) No lion’s whelp shall be there ; nor any ravenous beast shall go up thereon ; it shall not be found there ; but the redeemed shall walk there.” The Prophet Zechariah, in speaking concerning the time when all the families of the earth will worship the Lord, says : “ In that day shall there be upon the bells of the horses, HOLINESS TO THE LORD ; and the pots in the Lord’s house, shall be like the bowls before the altar. Yea, every pot in the Lord’s house shall be holiness to the Lord of Hosts ; and all they that sacrifice shall come and take them, and seethe therein. And in that day there shall no more be a Canaanite in the house of the Lord forever.” The most, it is probable, hold that the period to which the prophecy in the chapter from which the above is taken alludes, is future ; and although in what is quoted, as well as other parts of it, there is a mode of expression designed

to accommodate Hebrew minds, as is evident, yet there can be no mistake as to the object ; it being to convey some idea of the prosperity and perfection of the state of being hereafter to be known ; it will be subsequent, as is important to notice, to the time when the Lord the Messiah, shall have come with all his saints, as see v. 5. In speaking of coming times, Isaiah observes : "For henceforth there shall no more come unto thee the uncircumcised and unclean."—Chap. 52 : v. 1. The words uncircumcised and unclean, in the last quoted passage, correspond with that of Canaanite in the other, meaning such as have had polluted characters : these will not be found in the land of holy promise.

We should not forget to consider that this condition of holiness of which the Scriptures speak, and we are bringing into view, is that of the Church, Immanuel's people—his ransomed bride: of them—of her, the Psalmist thus speaks : "The King's daughter is all glorious within ; her clothing is of fine gold. She shall be brought unto the King in raiment of needlework ; the virgins, her companions, that follow her, shall be brought unto thee."—Ps. 45 : 13, 14. Isaiah, writing concerning the glory of the future earth, puts this language into the mouth of the Church : "I will greatly rejoice in the Lord, my soul shall be joyful in my God ; for he hath clothed me in the robe of righteousness, as a bridegroom decketh himself with ornaments ; and as a bride adorneth herself with her jewels." See chap. 61 : v. 10. Again he says, "Thou

(that is Zion and Jerusalem,) shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. And they shall call thee the *holy people*, the redeemed of the Lord.”—Chap. 62 : vs. 3-12. In the 19th chapter of the book of Revelations where the Church is represented as being brought to the marriage, she is spoken of as being dressed in fine linen, white and clean. In the 21st chapter in which, as the new Jerusalem, she is exhibited as coming down from heaven as a prepared bride, she is pictured as being divine indeed—is presented to view as a city having foundations, walls, gates, and streets, all of precious stones, gold and pearls : all that is there is pure : nothing in or about the place is of a dark color or shade, or has a stain : nothing is allowed to enter it that is of a defiling nature—nothing that worketh abomination.” (See the like representation, in part, Isa. 24 : 11, 12.) Here we see the same things excluded, the same characters shut out, as we just now saw were by the Prophets. Such highly colored figurative language means much, and gives us to conceive of the flock of the Redeemer when ransomed home to his kingdom, as being very extraordinary for purity.

The Church, as we see from the Apostle Peter, is “a holy nation, a kingdom of priests.” Agreeably to this, it is said in prophecy, “But ye shall be named the priests of the Lord, men shall call you the ministers of our God.” And again, “I will take of them for priests and levites, saith the Lord.” We all know what priests are—holy

men ; so according to the Mosaic law they are required to be. Called to wait upon God in a consecrated service, it is enjoined upon them that they avoid with the utmost care, whatever is impure and unclean. So in the kingdom of the Messiah, his redeemed servants will be a holy nation of priests to glorify him.

The Church becoming thus fair, will continue so. Once planted a noble seed in the new land of promise, it will never afterwards become a strange vine ; having attained a high and noble standing, it will never sink down from its holy height. In this respect how different from what has ever been in the present state ! Degeneracy has always marked its path. Israel was planted a holy nation in the land of Canaan, was, as the Scripture expresses it, "holiness to the Lord," but how soon the people became corrupt. They were revived up time and again, but in every instance soon after declined, and at length became so bad that they had to be rooted out of their land, and sent to Babylon, that is, the Jews. A remnant came back reformed, but how long did this condition of things remain ? But a short time : soon they vitiated. At times, for a little season, they were revived partially ; but on the whole, went on declining, until the nation became so awfully reprobate that it had to be destroyed by the Romans.

The Christian Church was established, and rapidly extended, God pouring down wonderfully the influences of the Spirit. For a space following this, while persecution raged, and the

army of the martyrs had to pass through fire and blood, the Church was a lovely Bride ; it honored its Head. But when their sufferings were diminished, and the sun of prosperity arose, the professed followers of the Redeemer lost their life ; they degenerated, and went on degenerating, until the nominal Church became absolutely prostituted—was found to exist as the “Scarlet Whore,” and pronounced to be “*Mystery, Babylon, the Great Mother of Harlots, and abominations of the earth.*”—Rev. 17 : 5. There have been reformations—revivals of religion, both before and since the days of a Luther, Zuingle, Knox, and others, but there has been no long continuance of life and purity ; there has been a constant tendency to backsliding ; but not so in the world to come ; a spotless Bride—that of the Messiah will enter and take possession of the second Canaan, and will remain a sanctified Bride—will be spotlessly white through endless time.

Entering that state of rest thus pure, the Messiah will, in a public manner, espouse his chosen Bride unto himself. There will be a wedding day, its dawn being ushered in with songs of gladness, a chorus of unnumbered voices, sounding like many waters, saying, “Alleluia, the Lord God omnipotent reigneth. Let us rejoice and give honor to him ; for the marriage of the Lamb has come, and his wife hath made herself ready, being arrayed in fine linen, white and clean.”

The marriage union thus celebrated will be perpetuated. The Divine Husband who “hates

putting away," but who, on account of the disposition which in times passed, his professed Spouse has so often manifested to act the part of the prostitute, leaving him for something besides, has had to discard her, as in the case of the Israelites and Jews going after their idols, and that of the nominal Church, when it became the mystic Babylon, will no more repudiate his wife, but always hold her to his breast. He then looking upon her, beholding her virgin loveliness, and knowing that she will never again have a mind to leave him for the sake of false lovers, will "rejoice over her with joy, will rest in his love, will joy over her with singing," (Zeph.) 3 : 17,) and she who will be an "eternal excellency," will likewise be the eternal joy of his heart.

The purity (holiness) of the New World will cause its glory, beauty and loveliness to be inexpressible. *Holiness—divine spotlessness, is the "perfection of beauty—the perfection of being.* It is this which causes the eternal God, the supremely excellent and lovely Father of existence, to be what he is. It is on account of his infinite holiness he is infinitely lowly, and deserving of all that homage and regard which he requires, and which it is in the power of his creatures to pay him.

It is because he is spotless like his Father, that our Savior has all that divine glory of character with which the Scriptures every where honor him.

Created intelligences only have any excellen-

cy, and shine forth lovely in their spheres, objects of respect, esteem, and affection, as they are holy.

Regions and abodes of being are lovely only as they are pure—are abodes of holiness. Filled with this, they possess a divine charm ; the whole scene is an expanse of soul-ravishing beauty. We repeat, *holiness is the perfection of beauty—of being*. Purity will fill—will reign in the new creation. There God the Father will shine. There he will unfold all his divine perfections—his glorious excellences. He will there display his holiness—will lay his divine spotlessness open to view, to the astonishment, adoration, and ravishment of its redeemed inhabitants.

The Messiah, the reigning Prince of that sanctified world, its great centre, being its soul and life of bliss, and sun of light, who in it will be with his people, the chosen race to feed them in their blessed pastures, and direct them to the living waters, guiding and preserving them, will there be the Divine Lord, the spotless Lamb, the holy High Priest and King. There his flock will always look upon him, beholding his glory, forever to adore, and rejoice in his beauty and excellency. There that flock—those ransomed ones, will be holy—will be pure, and without fault, before the presence of his own, and his Father's glory : they will be the image of their Prince.

In that renewed, deathless state of being, all will be pure. Its skies—those beautiful fair ones spread out over it will be divine, and so its light,

its glorious day. And thus, the eternal plains. Thus, the plants and trees, the blossoms and fruit, and the every production of that immortal country. Thus, its water—thus, its air—the every breeze will be pure. Purity—a Divine spotlessness will forever beam through the entire creation. And can there be greater glory, beauty, and loveliness than this? Blessed and happy world! Blessed and happy its immortal occupants! for what bliss like this, the bliss of purity! Holiness—spotlessness, is the crowning bliss of being—is that of our Almighty Parent himself: this is the spring of his highest felicity.

*Reflections addressed to the consideration of
professing Christians.*

You who go by the name Christian, and indulge the expectation of being redeemed to dwell in a divine world, are requested to consider how it is with yourselves—with all in this fallen state—morally defiled—altogether sinful by nature, and to reflect that it is your great business to see to your state and case, and be at work to have what is styled the “old man and carnal heart” rooted out and extirpated: this we know is in every varied way taught in the New Testament.

What, according to it, was the great object of our Lord’s mission into the world? He came to earth to live and die, not alone to redeem from the curse, but more than that, what causes

it, *sin*, to save his subjects from it. This was distinctly declared as early as when the angel came to announce his advent, as see Mat. 1 : 21. There we find he had his name given (Jesus) on this account. Redemption from suffering, as great as that is, will not compare with that from sinful defilement. Upon this his heart seems to have been set ; for this he gave up his life the more especially. Think, Oh ! think deeply of the expression of the Apostle, “ Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people.”—Tit. 2 : 14.

What is the special employment of the Divine Spirit in his agency in carrying forward the work of salvation ? cleansing the soul from pollution. “ Elect (says the Apostle) according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ.”—(1st Peter 1 : 2.) The people of God are *the sanctified* that they may enter in and possess a pure, undefiled inheritance, as we see from the third and fourth of the same chapter. Again, we read, “ According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior, that being justified through his grace, we should be made heirs according to the hope of eternal life.”—Titus 3 : 5-7. We thus behold the idea of our purifying brought forward in connection with the great object of our hope, endless blessedness;

and we remark that the last quoted passage is seen perfectly to correspond with what our Lord teaches—John 3 : 3-5—that a person must be born of the Spirit in order to possess the kingdom of God.

Will you not, with me, take into view, and ponder upon the injunctions of the New Testament upon this subject ? What are they ? Are not the commands and requirements multiplied which speak in this manner, “Mortify and crucify the flesh, and make no provision to fulfil the lusts thereof.” “Purify yourselves from all the filthiness of the flesh and spirit, perfecting holiness in the fear of God.” “Work out your salvation with fear and trembling ?” While in the Gospel we, on the one hand, are called upon to struggle against sin, and to have it destroyed from the breast, on the other are we not required, and that much, to cultivate every divine disposition and grace ? “Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.”—(2d Peter 1 : 5-8.) Can we forget to realize that this careful diligence to put on the “new man” in the cultivation of every holy grace, is necessary in order to be prepared for the courts of light ? Does not the Apostle add, after again urging diligent industry in acquiring the divine dispositions named, “If ye do these things ye shall never fall : for so an entrance shall be administered unto you abundantly

into the everlasting kingdom of our God and Savior Jesus Christ?"

Having seen what the language of the New Testament is respecting the subject we are considering, we, in the next place, will inquire what is the voice of the example? Let us hear: "But I keep under my body and bring it into subjection." "But I follow after that I may apprehend, that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do; forgetting those things which are behind, and reaching forth to those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus."—1st Cor. 9: 27; Phil. 3: 12-14. 'Thus primitive believers practiced; and the every part of the New Testament marks it as the character of the followers of our Lord, that they struggle to overcome their corrupt propensities, wrestling, striving, fighting, toiling and sweating at the work as though they had a desperate bad enemy to conquer, the pollution of nature (besides the temptations of evil spirits, &c.,) in order to be saved.

It is truly heart-affecting to observe among the numerous professors of the present day, but a few who seem to pay any proper attention to the all-important consideration we are bringing into view. The most live and conduct as if they had nothing to do like seeking to get ripe for a world of holy blessedness. They are beheld passing along the path of life, from day to day, suffering all their sinful propensities to

grow and flourish. They are seen gratifying their sensual appetites, indulging pride, and the love of the world : their malignant passions remain unsubdued. Do they, thus moving, manifest that they have any proper sense of sin and holiness, or the nature and character of that state into which the children of God are to enter ? Is it rational for such to expect Paradise ? We must say certainly not ; for the course they are pursuing is not a Gospel one ; and how can it end in everlasting life ? Is there not reason to apprehend, forming an opinion from the fruit, that quite a majority of professing Christians will at last be sadly disappointed—that they will find themselves excluded from the abodes of bliss ? Having remained unsanctified—cankered with sin, will they not be likely to have it said unto them by the Lord, the King, “I know you not, depart from me ?” Wanting in the essential characteristics of the “better country,” how can they become its occupants ? Not having the main thing, the wedding robe, must they not be taken and cast into the regions of darkness ?

Professors of the stamp named, suffer me to make my appeal to you. Knowing as you do the character of the kingdom of God—that it is a pure state of being—that no unsanctified person can enter it ; knowing likewise the divine nature of the religion you profess, that its every command requires holiness, and that all about it points to it, and that your great business while here is to strive for it, knowing all this, and yet conscious to yourselves that you are taking no special pains

to ripen for the land of the just, how can you still indulge the belief that you are Christians? How can you still dream of happiness in a holy world? Surely you must witness to yourselves that yours is not a reasonable hope—why then cling to it? Why still expect endless life without taking the Gospel course to find it? How criminal to live having no respect to the command which says “be holy,” and how foolish to anticipate Paradise, and not at the same time walk in the way that leads to it! Why not cast away your hope as not being well grounded, seeing it has no sanctifying influence upon you, as we are assured a right one has, as see 1st John 3: 3, and seek a better standing, get a religion of a gracious kind, that which will cause the soul to move in a Gospel direction? Do this and you will live—will have a part in, and possess the blessedness of the kingdom of God.

While a larger share of those who in name are Christians, appear as has been mentioned, there is another and different class. Such as compose it not only are acquainted with the command requiring holiness, but likewise regard it. They possess a heavenly life within; the springs of grace are there: they have in a degree the likeness of God, and long for it entirely. All that is sinful they hate: pride, sensual feelings, and the every working of their corrupt nature they abhor, strive against, and seek grace to subdue. They indulge not in what is forbidden. All the practices which Christianity con-

demns, but are seen in the ungodly world around them, are a burden to them. They are those which, as the Scriptures enjoin, are making to themselves a new heart, and cleansing themselves from all impurity. They work out their salvation (through the Spirit) by watchful, careful industry, fearing lest sin remaining attached to their garments, they should finally fail of life everlasting. They strive to be holy and without blemish. Such as these are prepared for the world of glory : for blessed are those who loathe what is evil—all that is of the nature of the evil one, “the lusts of the flesh and eye, and the pride of life.”—(1st John 2 : 16.) Truly blessed is the condition of such as are sick of sin, and separate from all the corruption and ungodliness which the earth every where presents to view, and under the influence of the Spirit, are endeavoring to be holy in “all manner of conversation.” These being the true members of the Redeemer’s family, are the delight of his heart—the objects of his special favor : he eyes them with peculiar regard. Being possessed of a spiritual mind, hungering after righteousness, and laboring for “that meat which endureth to eternal life,” they have divine enjoyment : the good Shepherd leads them into green pastures, and gives them to partake of savory food : they are sustained by his grace, and held in the arms of his mercy, reposing and rejoicing in him, under all the calamities of life : and theirs will be the boundless felicities of his kingdom hereafter. Having that spirit of a childlike kind,

which delights to do his will, they serve him, while at the same time they watch and keep their garments so that there is no spiritual nakedness and shame. They are lights in the world, walking so as to glorify their Lord, and he will exalt them to honor. It will be their blessed privilege by and by to walk with him in white, in the New Jerusalem—on the banks of the river of Life, and over the plains of immortality, and by him to be presented to his Father, as the individuals constituting his spotless Bride : they will remain the enduring pillars of his kingdom.

Reflections addressed to the minds of such as live under the light of the Gospel, yet make no pretensions to Christianity.

My fellow-beings, I would affectionately speak to you. You know that your hearts are defiled by sin ; of this you have been made sensible by experience. You likewise know that you are guilty transgressors—that you have sinned before and against your Creator, and are therefore deserving of wrath, and exposed to it. This your own consciences testify to—they seem to speak of endless woe. But there is a way of escape through a Divine Mediator. Yet there are conditions connected with a freedom from a state of condemnation, and an escape from eternal misery to everlasting life. While you must repent and believe, you must likewise seek for and possess sanctification : this is indispensable. By saying that you have no hope, that you are not Christians ;

you in fact acknowledge that you feel that your hearts are not renewed—that they remain all cankered with sin. Are you satisfied to remain in your present condition, retaining your unholy dispositions, and letting them have dominion over you ? Are you contented with your disease, and not disposed to make any efforts to get rid of it ? It being so, what are your prospects ? black, dark indeed ! I beseech you to take seriously into view your state and case. Sinful as you now are, you cannot be made happy in any place ; to speak with reverence the *All-Merciful*, the *All-Benevolent*, cannot make you happy creatures without a moral change : but you confess that at present you are taking no pains, nor making any effort to be freed from your sinful propensities. That sanctification, necessary in order for salvation, and which all are required to seek for, as has been shown in the address to those who make a profession of Christianity, is not what you are in pursuit of—you are not striving to be holy. And what must be the result of your course if not shifted ? misery in a future state of being : it is unavoidable. The kingdom of God is in all things pure, as we have seen, and sinful as you now are, you cannot set foot in it ; yet, though aware of this, you rest in your pollutions. You tacitly confess that you are not divinely robed ; still know that you must become pure in heart in order to ascend into the hill of the Lord, and see the living God ; that without holiness you cannot dwell with him. (Ps. 24 : 3-5 ; Mat. 5 : 8 ; Heb. 12 : 14.)

Whoever you are, with the light you have, you cannot but be sensible that your souls must be shut out of the kingdom of God if you die in your sins, and that you must have your portion with all the evil and abominable—with the dogs, sorcerers, idolaters, whoremongers, liars, and murderers.—(Rev. 21 : 8 ; 22 : 15.) You will have passed the boundaries of probation, and gone from the region of hope, yet will still exist, but in a condition of being where he that is filthy, will remain so. See Rev. 22 : 11. The fountain that is opened for the cleansing of our race, and now is at hand, will then be forever out of your reach : you will exist experiencing the second death—a death indeed ! But remember it will be a death you have chosen, the result of your preference of sin to holiness. If you finally perish, you will be sensible that it is because you were willing to retain your sinful dispositions, and had been at no pains to have them extirpated. If you lie down in endless sorrow, you will see that the fault was in yourselves, that you had had in this life the opportunity to have washed and been clean, yea, were urged to the healing fountain—urged to come to the Savior, that your spotted souls might be made white, but would not. This you will perceive, but then it will be eternally too late to seek sanctification, and escape woe. The hope is, that you will become alarmed about yourselves, in view of your awfully perilous situation, not only as guilty condemned criminals, but likewise as being diseased with sin, and do as others in like case have done,

flee to the Divine Physician, the only One who can cure, and to the healing balm, that your souls may live. Such individuals, having taken this course, have found spiritual redemption, and so may you. They know what it is to have gone to the mercy seat, and there wrestle in earnest importunity for sanctifying influences, feeling that the destiny of the soul hung suspended, and that it must endure eternal death unless it was delivered from sin. This class having the witness that a divine change has taken place within, and themselves endeavoring to overcome "the flesh," and all that is of the "evil one," have hope that they shall inherit eternal life, through the blessed Redeemer, when they shall have been made perfectly pure through his blood. Will not those I am addressing imitate such examples, and seek sanctification now while probationers. I earnestly entreat you to do it, it is for your life ; neglecting it you will be forever lost.

CHAPTER IX.

FREEDOM OF THE NEW WORLD FROM THE CURSE.

IF, as we have observed, there are revealed few specific particulars of the constitution of the new earth, there are revelations to a glorious degree as to its general character as it is to be as respects both its negative and positive qualities. And if in its positive properties, there appear some things that have a comparison with certain characteristics of the present earth, they are those whose kind constitute the beautiful, excellent, and blessed things which are found in it ; while its negative qualities consist in the absence of all that exists which is unpleasant and afflictive.— Thus, while in that coming world, all the good qualities of the present earth, as we may suppose, will exist in a degree of beauty, excellence, and blessedness exceeding far their best qualities here, there will be the absence of all those evils which if they were removed from the present world, would leave it to be beautiful and good, even with this lower degree of excellence in its good things. As we proceed to consider some of the negative qualities of that coming world, and compare it with the present one, may the Christian reader have his heart drawn in its glowing affections, and

the soul moved to active zeal in the pursuit of that everlasting refuge from all evil, and that eternal fullness of all good. We will consider

SECTION I.

There will be nothing evil in the natural condition and frame of that world.—Here now the whole creation is in an evil, deranged state. 1. *Sandy wastes.* We look at the earth, and behold much of it to be sandy wastes and deserts, being parched and burnt up with the heat of the sun ; it is tilless and useless. See the vast deserts of Asia and Africa—oceans of sand. The like of this, though in smaller compass, is to be seen in all countries ; they cause the earth to appear dismal. In this the curse is seen. It must be so. We cannot for a moment suppose that there would have been any thing of the kind had not man sinned. Certainly it is on account of his guilt and crimes it is so ordered. Then in the new earth it will be different. Favored by the eternal King, it will exhibit no such scene as this. The promise is, “The desert shall rejoice and blossom as the rose.” This we must understand as intended to convey to our minds an idea of the happy change there will be, as regards what we name. 2. *Dead, marshy land.* What an abundance of this ! unnumbered spots of the kind ; some of them of vast extent : there are myriads upon myriads of square miles of them on the face of the globe. What a sad complexion they give to the scene ! How unpleasant to the sense ! They spoil the beauty of the earth, while

they lessen the number of its valuable acres, and besides this, spread poison and death by the evil miasma rising from them. Could it have been so before the fall? Are they not here as a part of the curse? And will they be to be seen after the earth shall be made over anew by the hand of its divine Architect? Surely not. He will so value it, and so want the whole of it for the happy occupancy of his numberless redeemed subjects, that he will not feel able to spare any of it, no, not even for sea, as he seems to intimate, (see Rev. 21: 1,) much less for bogs and swamps, to be hiding places for dragons and every thing else loathsome and vile. 3. *Rocks and hideous mountain precipices.* Only look at the world that now is, how unsightly! all broken to pieces! It seems as though the offended Creator had hurled all his thunderbolts against it, and had beaten it with all his storms, until it was well nigh reduced to a heap of ruins! What a sight have we in the rocks rising up all over the fields and plains! and what ledges and mountain-piles! How painful these to the sight, and some of them almost absolutely frightful! They mar the loveliness of the world—are in the way—are a curse, and without doubt were intended as such. Did our good Parent, when he framed his works so well in the beginning, and pronounced all perfect, make the earth as it now is? Do we imagine that the sons of light, those morning stars, saw the creation so shattered and disfigured at the time they viewed its young form, and shouted over it for joy? No, we cannot. At the deluge,

or some other period, the earth must have been broken and destroyed, because man had broken and trampled under foot his Maker's law. It will not forever remain as now. When He shall come whose right it is to reign, and be about to take possession of the kingdom belonging to him, he will take down the old rickety structure, and out of its ruins make a new frame as fair as soul can desire, such a one as will be the happiest place possible for his ransomed Bride. 4. *Broken places.* Cast now the eye over the earth, and behold the horrid gapes, the steep banks, and deep ravines—see how the ground is all marred, and the face of the globe cut to pieces! How is it damaged, made inconvenient for use, and wasted by reason of such unevenness and brokenness, and how disagreeable to behold! Here again we find the earth to be spoilt; and here, one more mark of the curse. Were it not for that, can we believe that what has now been named would be to be witnessed. That hand which tore up the earth, and made the rough rocks and mountains, in order to testify his displeasure against man, for the same reason cut up its face, causing the unevenness, and giving it the grotesque appearance it exhibits at present. We are not allowed to think that the new earth will be thus unseemly; but that it will in its form be comely; and in all respects delightful to behold, and blissful to occupy.

SECTION II.

There will be no disordered elements.—Here, in the present earth, they are greatly disordered;

nature is in a state of tumult—is convulsed. 1. *View the Flood.* As a judgment from God, what mischief with terror often has been caused, when the watery element through excess of rain, or from other causes, has broken loose and swept lawless over the earth, marring its face, destroying its productions, the works of man, and frequently himself, carrying individuals and families, yea, sometimes whole communities with their habitations, into the deep. Being free from the curse, the new earth will know nothing of this scourge. *In the second place, contemplate the winds.* Among the multiplicity of calamities with which a sin-hating God has visited the present earth, have been its tempests. How terrible and alarming they frequently have been! What havoc have they caused, when by the hand of the Almighty they have been made to perform their awful work, rending the forests, tearing down the habitations of men, and destroying the labors of a season, sometimes those of years, laying all even with the ground, or scattering every thing to the four quarters of heaven. The winds have caused the sea to roar, tossing up its waves to the sky, dashing in pieces the lesser bark and the stately ship, and sending thousands to their graves in the deep. In this the trembling, guilty inhabitants of the earth have been made to have an awful sense of the majesty of the Lord, and feelingly to realize how dreadful are his terrors. But the world to come will not experience such wrathful manifestations; they will not be called for in that unoffending state of being. Those

who shall possess it will know only to love and obey, and exist alone receiving the tokens of their Creator's approbation and regard. *Thirdly, behold the fire.* View it raging in mad fury, as if excited by an unseen hand, destroying cities, fields and forests, and all else of the works of God, and labors and possessions of man, that it has power to consume. How countless the number of times it has broken loose to devour! And how immense the loss and suffering produced! and how abundant the terror and anguish it has caused the human breast! By its lawlessness it has indeed proved a scourge in the present earth, but will not be one in that which is to come. In that, the terrible lightning will not play and consume. In it there will be no raging volcano, such as now makes the bowels of our polluted globe to be a sea of fire, roaring and convulsing the frame of nature, and pouring out torrents of lava, flowing over the face of the earth to burn and waste. How often in this way has the living God made its guilty inhabitants to tremble before him; and by it what terror and dismay has he caused to seize upon them. It is a fearful token of divine indignation. But when the last great fire shall have done its work, and the pollutions of the world consumed, there will never more be witnessed such awful displays. After the "day of the Lord" wrath will be hushed, and Heaven's fire no more burn. *Lastly, we consider earthquakes.* How many times, and how severely has the existing earth suffered by this token of the righteous displeasure of a holy God!

How greatly it has afflicted our sinful race! and what destructive effects! The remoulded, ransomed earth, a creation restored to divine favor, will never grumble, heave and shake as if wrath lay imprisoned in its bosom, knew not how to be restrained, and was impatient to fulfil its commission of vengeance, as now is often the case; men there will not be made to flee from the terror, (see Luke 14: 5,) in order to preserve life, or being left without any power of escape, be crushed as now beneath their falling habitations, or else have the ground open its mouth and swallow them up. It will forever be quiet and calm, sin having disappeared, and wrath expired. Certain it is, that no disordered state, or evil action of nature's elements, as named under the present head, will be known there.

SECTION III.

There will be no evil extremes.—In the first place we remark, that there will be no oppressive heat. Curse upon curse now presses upon the human family, as well as the earth in general; our holy Sovereign, meaning to show that his person and authority are not lightly to be trampled upon; for this end he extends the catalogue of his judgments. To the rest he has added a killing heat. There is the torrid zone, so named on account of the great and much heat there experienced. In it are congregated a large share of inhabitants of the globe; and through the months of the year they are made to suffer a good deal. With them the heat is intense; their

heavens seeming to be on fire, and so almost the earth upon which they tread, with the air they draw into their lungs; their bodies almost dissolve under the excessive pressure. Not only is it so with them, but the same is the case frequently in the other zones, during the continuance of summer. Thus, in consequence of this judgment on the earth, a panting, sickening race are made to drag along their existence in pain: they droop and die beneath their fiery skies. While they move and labor, breathing under the almost intolerable heat, how do they long to find some spot where they can hide from the tormenting rays of a burning sun. For this purpose they court the breeze, and seek the cooling stream and shade; but often their efforts are vain. In this case, how would the fainting millions leap for joy, could they pass away to some favored region, where they would never more suffer from a burning sun. The citizens of the new world will have found the desired clime. That happy Canaan of the righteous, being in all other respects a land of blessedness, it will likewise be so in this. How comforting to the children of God to reflect upon the promise he has graciously given them in relation to the matter. "Neither shall the sun smite them, or light on them, nor any heat." Isa. 49: 10; Rev. 7: 16. For their sun, they will have their Father and King, and from them receive rays only to invigorate and make blessed.

There will be no distressing cold. Though as regards this, the sacred Scriptures do not give an express assurance, as in the preceding case,

yet none can doubt the fact who believe in a better world to come; for cold as well as heat is realized to be a calamity—one of these excesses being so, as well as the other. We find that now while the torrid zone, and occasionally the others suffer from the first, the frigid, and at times the temperate, do from the last. How large a share of the inhabitants of the earth are more or less made to have a sense of the evil there is in snows, frosts and bleak winds! How feelingly are they taught to realize that those attendants of winter, add greatly to the sum of human misery! The savages of the wilds, and the poor of both city and country, know very well the terrors of the frost-scurge. Naked and hungry in their open cabins, and miserable dwelling places, what do they not endure? woes unutterable. What multitudes so circumstanced, while they shrink and suffer, sink down in death under the merciless rigors of winter in this earth! Not only do the class we have named as suffering so extremely, but likewise all others though in better condition, feel, when experiencing the winter and cold of our globe, that it is a great drawback to enjoyment, and that it would be a great privilege to be exempt from it. It will be so in the coming state of existence. In that eternal land of comfort and delight, there will not be the icy reign of the arctics—nothing of winter to afflict.

Here we have the extremes of drought, and of wet. At one time the earth for want of water is burnt up, and rendered fruitless; the face of it by the power of the heat is discolored, and being

desolate, is made to have a gloomy appearance : its productions being withered and destroyed, man with the animals is deprived of both food and drink ; and in addition too to the other calamities, there is the pestilence with the famine, emptying the earth of its inhabitants. At another time, through excess of rain, it is deluged with water, producing all that train of calamities spoken of under a former head. In the different particulars now brought into view, we behold the curse falling upon the present guilty earth, but the future sinless one will not have experience of these evils. Blessed of God, there will ever in it be a happy evenness, and nothing that is untimely—there will be no excess or extremes of any kind.

SECTION IV.

There will be nothing to blast or destroy. There will be no evil wind, or any thing else, causing a blight. In the present world how much of the curse is seen in this ! Often in this way the beauty of the scene, as well as fruitfulness of the earth, is affected. It makes the labor of man to be lost, and him disappointed of the expected good : the evil is a severe one. At times the harvest is so destroyed, that whole provinces and nations are filled with famine and pestilence, and the inhabitants swept away. It is that to which the regenerated earth will be an entire stranger. Highly regarded of the Lord, he will never send a blast upon it.

There will be no living destroyer—no locust, insect or worm, or any other evil agent, such as there is frequently known now here, finding the

scene in its greenness, and leaving it a barren desolation. What an evil have these various wasters, often coming forward in vast armies, been in this sin-spoilt, and heaven-cursed planet, destroying before them, and that sometimes vast tracts, even whole countries, eating up all the growth of the ground, making it dry and black, though previously it had been green and beautiful like the garden of Eden. The mischief this has caused has been great, separate from the fact, that like what was before named, it has made through want and pestilence, myriads at different times to perish. These devourers are the armies of a righteous God, as he himself informs us, sent as a judgment upon a guilty world.—They have tracked its course for these six thousand years of sin and transgression; but soon will be seen no more. They will not visit the new earth to waste it.

SECTION V.

There will be nothing to hinder fertility and fruitfulness.—The curse has here been so made to reign since man rebelled as very much to prevent the fruitfulness of the earth. Its harvest of the field, as well as the produce of the trees, has often proved scant. Man has toiled frequently in vain; expecting happy results, he has realized disappointment, and has had his heart made sorrowful in failing of the anticipated good—then has been made to sigh and pine in want. It will not so be witnessed in the new creation; its trees will be loaded with fruit, and a rich harvest be

seen springing from its living and fair bosom, of every thing which the immortal condition of its inhabitants shall require. The Scriptures speak on this subject in very animating, poetic language, such as corresponds with the present condition of our minds, yet the meaning of it is plain. "There shall be a handful of corn in the earth, upon the top of the mountains; and the fruit thereof shall shake like Lebanon; and they of the city shall flourish like the grass of the earth." Ps. 72: 16. All the inhabitants being perfectly holy and obedient, God, the benevolent Parent, will cause it to yield its increase, as promised, (see Ps. 67: 5,) so as to furnish a superabundance of all that which its deathless occupants will need. They will be blessed, eating and being satisfied, as foretold, Ps. 37: 11.

To represent to our minds, and give us a sense of its happy condition in regard to that we are treating upon, the sacred oracles bring it to view as being supplied with an abundance of water, and that of the best kind. This they do, knowing well how calculated it is happily to affect us, and make the scene inviting. The experience of mankind is such, especially as relates to those whose lot it is to be placed in hot climates, as were the Israelites and Jews, to whom the promises relating to the future blessedness of the earth were originally given, that it is exceedingly animating to be told of a condition of being, where no suffering for want of water would be known, and where its abundance and excellence would cause enjoyment as well as fruitfulness. But let

us hear the language : "Then shall the lame man leap as an hart, and the tongue of the dumb shall sing ; for in the wilderness shall waters break forth, and streams in the desert. And the parched land shall become a pool ; and the thirsty land springs of water. Behold I do a new thing ; now it shall spring forth, shall ye not know it ? I will make a way in the wilderness, and rivers in the desert. 'The beasts of the field shall honor me, the dragons and owls, because I give waters in the wilderness, and springs in the desert.'" "He that hath mercy on them, shall lead them, even by the springs of water shall he guide them." "And he shall lead them unto living fountains of waters." Isa. 35: 6-7; 43: 19-20; 49: 10. Rev. 7 : 17. All that we have quoted under the present head, though expressed very much in poetic and figurative language, gives us to understand that there will be great prosperity and blessedness in the time of the reign of the Messiah.

From the considerations mentioned, it is very evident that poverty and want will find no place in that immortal world, through all its endless years, and ceaseless ages. What a contrast in this single particular does it present with the present earth ! Have not a great proportion of the inhabitants of it, in all ages, been the children of want and poverty ? Turn where we will, they meet our sight, even in the most productive and prosperous countries and sections, in nations and communities most industrious, civilized, and orderly. We meet them in the thinly inhabited country tracts, in the villages, in the larger towns

and abundantly in the cities, even of the most prosperous nations. In other parts of the globe what masses of starvation, nakedness, suffering and mortality, from destitution of the means of life and comfort. Everywhere, in every quarter of the earth, in every country, in every neighborhood, do we witness the verification of our Savior's declaration, "'The poor ye have always with you.'" Not so in the coming earth. In it there will be an abundance for all, and all will enjoy it. The utmost fruitfulness and abundance of the most favored sections of this earth, must fall far short of that world in the measure of its abundance of supplies for its inhabitants. And yet it was promised to the people going to inhabit the ancient Canaan of this smitten earth, on condition of their obedience to God's laws, that in its bread it should be blessed, that "its threshing should reach unto the vintage, and the vintage to the sowing time ;" and that "an old store should be left, to be brought forth because of the new." In the new Canaan then, what good that could be possessed, will not be realized, where the infinite Friend of his people shall be with them, causing them to "feed in the ways, and giving "them pastures in all high places," so that they "shall not hunger." How blessed, when "the Lamb, who is in the midst of the throne, shall feed as well as lead them!

Ye humble poor, members of the Redeemer's flock, well may we congratulate you in view of this subject. The Lord's people are principally of such as are poor in this world, but being "rich

in faith, are heirs of his kingdom." With this assurance of Scripture agrees what we witness in observation and experience. You are needy now, but possessing a Christian, a sanctified spirit, you will soon inherit a land of boundless plenty, fullness of good, where you will be needy no more. Ye Christian fathers and mothers, who now struggle with hardship and want, to supply the necessities of yourselves and your beloved offspring—ye poor widows, whose hearts are wrung with anguish at the unnumbered wants of your fatherless children, shivering over the cold hearth, or crying for bread which you cannot bestow; cease to repine, dry up your tears, in view of the new condition upon which you will soon enter, where the glorious Savior will be with you forever, to supply your every need from his exuberant fullness.

SECTION VI.

There being no curse in that world, it will be a scene of freshness, life and beauty.—In this it lights as a blast from a justly offended God upon the whole creation. Look upon it! has it the green, fresh beauty of youth? Is it all health and life? True, the ground vegetates; it gives its productions to spring forth, they spread upon the earth, or rise up into the air, and for awhile are beautiful in their young life, but how long? only for a brief space. Soon it is seen that the hand of death is among them; they fade and wither away. The plants, and all that is green on the face of the earth, how long do they flourish? and the flowers, how long do they bloom, and send forth

their perfume? But a moment; then they perish, and all that has given pleasure to the sense, is gone. How is it with the trees and shrubs? Their fate is the same. Pass out among them, and look at the leaves—yesterday they were seen in living freshness; to-day they are brown, and falling to the ground. As the leaves, so the branches. What a multitude of them which were beautiful and lovely under the influence of the life that had inhabited them, are beheld dry and dead. It is the same with the trees themselves; once they were alive, adorning the scene, but have ceased so to be, and everywhere stand an unpleasant spectacle to the eye, or fall to the earth and perish. Thus it is here; the whole creation being doomed, is given over into the hands of death, and made to exhibit a bad countenance; it to a great degree, dismal and gloomy. Not so, the coming world; the curse not being there, death will not be there to effect the extended creation. An immortal state of being, one of life, light and immortality will reign in it—will be stamped upon all things, every thing always blooming and possessing a divine, animating freshness. In it nothing can ever lose its beauty and fragrance—nothing fade and expire. Not any thing which will vegetate there, will exhibit a diseased, sickly appearance. Its shrubs, and plants, and flowers will possess undying life; it will have no other trees than those of this description. Read the language of Scripture on this subject. “And by the river, upon the bank thereof, on this side, and on that side, shall grow all trees

for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed." "And in the midst of the street of it, (the New Jerusalem,) and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves thereof were for the healing of nations." Ezek. 47: 12; Rev. 22: 2. This, to however great degree, it may be the language of figure, is expressive enough, and tells of the life which will pervade the scene.

This is the place to notice, that in that blessed world nothing will be allowed to spring from the earth and grow that is of a useless and pernicious nature. Such have been brought in here by the curse, but the blessing there will forever shut them out; there will be no briars and thorns, as a token that the Maker is offended; nothing will be seen starting from the ground, and rising and spreading itself above it, but what is lovely and valuable. Hear what the Scriptures, in poetic language, say respecting the change there will be, and the contrast between the now state of things, and what will be then. "Instead of the thorn shall come up the fir-tree; and instead of the briar shall come up the myrtle-tree." Isa. 53: 13. Here there is an allusion to the curse, as pronounced, Gen. 3: 18. At that time there was a sad reverse from what had been, caused by sin; but then there will again be a change, a blessed one, all things going back to their primitive state, or rather to be better than they were before man transgressed.

How animating to read, though we may understand it to be much the language of figure, such predictions as the following, respecting that condition of being. "The glory of Lebanon shall come, the fir-tree, the pine-tree, and the box tree together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." Isa. 60: 13 and 35; 1-2.

The scene in that world will be rendered lovely by its water, or what the Scripture intends when it speaks on this point. "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." Rev. 22: 1. Immortal waters! fountains of life! how will they add to the excellency of that blessed land!

Thus the new creation will be Paradise revived, an Eden brought back again. And the redeemed of the Lord are to possess it—are to dwell in the midst of all that beauty and immortality. A scene of surpassing loveliness, is to be a scene of the highest, sweetest bliss to them—all its loveliness and immortality it will ever be theirs to enjoy. Exist and be placed as they may, and move where they will, the every sense will be refreshed and happified. The eye will there be forever feasted by every object of vision, and feasted to perfection. The ear will be greeted, and only greeted with sounds of sweetness—

those of melody. The divine breeze which will in the highest degree refresh and invigorate the immortal body, will constantly convey to the organ framed to receive it, the abundant fragrance which the living, pure vegetation will throw out to gratify it. Blessed country! adorned and made rich by a smiling Father's hand! Think of it, ye Christian pilgrims! Are not your spirits animated in anticipation of exchanging this gloomy, fading scene for such a one as has now been described? There you will find an unseen hand ever waking up immortal bloom, beauty and life in every part of the creation.

SECTION VII.

Being without the curse, its heavens will ever be lovely.—Will not that happy world be favored with cloudless skies? We find that this abode of sin and mortality is made to be cheerless and gloomy, by reason of clouds, vapors and storms. What a drawback all feel them to be to the pleasantness of existence! The dark and gloomy day is a burden; and how many such ones there are! How many days, and even weeks, are there in one of our years, of dull weather, the light being shut out, and no upper regions seen? How do we then long for the return of brightness, to have the heavens clear up, and the clouds dissolve, so as to disclose to our vision the smiling scene above? We sense it to be pleasant to behold the light, and have our skies clear and serene—it is cheering and refreshing, and increases our happiness. It being so, we in our minds,

when thinking of a holy heaven—of some state of rest, are ever in our imagination apt to picture a region clear and unclouded, one whose shining skies are always to be seen. If this anticipation, so prevalent with good people, be a rational one, the new will be a cloudless world, never having its skies hid behind a veil—it will not have their lovely face obscured—its favored inhabitants will ever enjoy a delightful day—will be made perpetually to rejoice beneath their pleasant heaven, while in their joy they will always be praising God, their Father, and honoring their Redeemer-King.

If it be without clouds, it will likewise be without storms; they will never be witnessed in it. And do they belong to a perfect state of being? Would they have been known in man's Paradise, had he never sinned? Are they not a part of the curse? While leaving these questions for the reader to answer, we may remark, that as a general thing the storms of our earth add much to the gloom and sadness of the scene, and it would be more pleasant to be without them; and above this, we are made to be in terror to see the lightnings play, and hear the thunder peal; we desire something different from this.

SECTION VIII.

There will be no painful, exhausting toil.—"In the sweat of thy face shalt thou eat bread, until thou return to the ground," is the condition on which mankind have subsisted, each generation for its few years, since sin entered into the world,

and must continue to be the condition on which they may escape hunger and starvation to the end of the world. What wearying toils are endured! What protracted, painful labor! What life-wasting struggles for subsistence!

Under every circumstance of heat and cold, of brokenness and feebleness of body, toil is required. Is repose needed? often it cannot be enjoyed. Do individuals, feeling a desire for it, and thinking they have come to the spot where they may be allowed to take a little ease, retire a moment from business and labor, how soon does something arouse them, calling for new efforts, and compelling them to return to their task, however unwelcome it may be? Finding it thus, how has one after another been ready to exclaim, "It does seem as if there would be no rest for me until I find the grave!"

Nothing of this will there be in that coming world—no painful effort—no wearying exercises. Though undoubtedly there will be activity there, yet it will be the pleasurable exercise of immortal, untiring faculties. As Adam in his innocence fulfilled his charge in the original Paradise, to "dress it, and to keep it," as a delightful employment, so in the everlasting Paradise will its inhabitants perform their appropriate services as divine delights, and in the fulfilment of that prophecy expressed in the figurative language of Hebrew poetry: "They shall build houses, and inhabit them; they shall not plant and another eat; for as the days of a tree are the days of my people; and mine elect shall long enjoy the work

of their hands. They shall not labor in vain, nor bring forth for trouble ; for they are the seed of the blessed of the Lord, and their offspring with them." Such are your bright prospects, ye toiling saints. Ye are made to be weary now ; but faint not beneath your burdens. Soon your days of repose will come, and you will rest forever from all your toils, in the courts of your Father.

SECTION IX.

There will be no distressing, perplexing care. Care-worn hearts and care-worn countenances are manifest everywhere in this present state. Care is necessary to procure that which is needful for life, and to prevent waste and destruction. It is demanded in respect to all the numberless wants and relations of this life, and often to a very harassing and painful degree. And how have all the many millions of the race ever found that there was no cessation from it ? Pressed by the load, how many have been the times when in anxious desire the moment has been looked for, and in hope anticipated, when there would be a less weight, and the soul find a rest from earthly care such as it had not known ? Yea, sometimes has it not thought the period had arrived, when it might begin to take repose ! But, Oh ! how soon has it been taught by painful experience, that all was a delusion ; a new tide has rolled in, and in sadness it has discovered that there could be no freedom from this calamity of human life. This is the fate of man here, even though he be a child of God, since sin and the curse entered

the world. But it will not follow such into that blissful world to come. There will be enjoyed perfect and endless freedom from all burdensome and perplexing cares.

SECTION X.

There will be no losses and painful disappointments.—Here man is as a mariner, on tempestuous waves, tossed, buffeted, and distressed by adverse winds and tides. No safe calm, no prosperous rest finds he from disappointments, unsatisfied desires, or distressing reverses. Fluctuating and uncertain as all things are, he can never sit down in security, and say, “now all will go well ; now all matters are safe.” If he does sometimes so flatter himself, soon some unforeseen turn in the wheel of Providence, shows him his folly, awakening him from his false dream to a sense of trouble and sorrow, made the more keen on account of the illusion preceeding it. How great this evil attendant upon the present fallen state ! an evil which is universal—to which each one of the children of Adam is subject, finding that there always is something of the kind ready to afflict. And how much it has added to the misery of this sad sojourn ! It will not be thus in the world to come. There, no happy expectation will be disappointed—no anticipated good but will be realized. There shall be experienced a fullness of fruition far exceeding the highest expectations, and the only surprise shall be that of experiencing blessings far beyond all the conceptions of anticipation.

SECTION XI.

There will be no evil Accidents and Casualties.—Events of this kind are among the calamities found in the present earth. There are a countless variety of ways in which people are exposed: the evils are on every hand. It is the distressing experience of mankind that they are ever in danger, and never safe. “As the fishes that are taken in an evil net, and as the birds are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.” So the wise man had observed it to be, and so all have found, that they were momentarily exposed to have calamity come upon them at unawares. Yes, we are all sensible that at all times we are liable to some evil accident, by which our bodies will be maimed and life destroyed, or we in some other way receive hurt and damage: and so it has happened in the world times without number. This evil, consequent upon the fall and our sinful condition, the children of God may have the happy consolation to know, will not attend the world of the Messiah; the preserving hand of a kind Almighty Father, and Savior, will cause that there, they will forever be perfectly secure—no distressing casualty will occur there.

SECTION XII.

There will be nothing poisonous or hurtful.—The air will be pure. It was originally pure and healthy; but by reason of sin and the abounding of the curse, it has become deranged, and is

full of poison : we breathe it, suck it in death, and expire. It is truly a great calamity to have that element, with which we are always coming in contact, prove a foe. Who can tell how much human welfare has been affected injuriously by this one part of the curse ? or estimate the suffering that has resulted from it ? Unspeakably great will be the blessedness in having the curse taken off, and it cleansed and refined. It will be so when the sin and guilt of the world shall be no more, and all things come to be made new. Then to the happy people redeemed, to inhabit the better earth, it will be a source of life and enjoyment ; it will be sweet to breathe. The ransomed of the Lord will be made to possess health, immortal health, by receiving it into their deathless lungs : it will ever inspire new life and vigor—will help them retain their eternal youth. Ah, ye ! who expect soon to be citizens of the new Jerusalem ; how fresh, sweet, and delightful, will be the holy air of that Paradise, strengthening all your strength, and giving the greater power to all your bliss ! It, in its kind breeze, as has been before noticed, will cause the odors of the immortal plains and fields, and the spicery of the divine groves, together with the rich fragrance issuing from the Tree of Life, to waft in upon you—it will be the medium through which you will receive a thousand blessings.

The water of the New World of blessedness, we already have had occasion to speak of : it will be like every thing else in that sacred clime, pure, rich, and sweet—pure, corresponding in

nature to that Holy Being, in whose kingdom it will be found—from the foot of whose throne its crystal current will issue. (See Rev. 22: 1.) No poisonous exhalation will ascend from pool or stream, or fatal vapor from marsh or bog, to spread disease and death around. The water in the world of redemption will not cause death, but impart vigor, and life, and immortality.

Such is the condition of things now under the frown of God, that earth's minerals and vegetables, its animals, and living creatures, and almost all in and about it, are noxious and poisonous. And by reason of this, its inhabitants, as the murderer of old, are always finding something like an avenger of blood at their guilty heels, ready to destroy them. Be they where they will, either at home or abroad, in the habitation or open air, they find something injurious to health and life. The land and water, the mountain and vale, the city and country, the field and street, furnish their life-destroyers. In every place the agents of death are at their post, ready to perform their office, nipping the roses of health, and preparing the body for the grave. But not so in the anticipated state of being. There will be nothing there to poison the fountains of life, causing disease, and sending death through the frame—nothing to injure and destroy the bodies of the ransomed children of day; but every thing of the opposite nature—all tending to invigorate and immortalize.

SECTION XIII.

The bodies of the ransomed will not, in any way, be diseased, or deformed.—We have just

now been bringing into view some of the causes of bodily ailment and disease, in the present world, and showing their absence from that which is to come. Here they are in consequence of the curse, brought upon the earth by sin, so that the air which we breathe; the water we drink, and the food we eat, and without which we could not live, contain the leaven of sickness, pain, and mortality, in various degrees. With our breath we inhale the feverish miasma. In our purest draughts we imbibe the seeds of disease, and in our bread we receive the poison of death. In the present world, every thing is so deranged, that there is but little of health, that precious blessing, so essential to the enjoyment of every other; the reverse has been the experience of the race since it sinned, and was doomed to die. It has been filled with sickness and disease; and so continues. Fevers, pleurisies, consumptions, and an almost countless number of other distempers, distress, waste and destroy the human body: to kill it there is the devastating plague and cholera, the "pestilence that walketh in darkness, and the destruction that wasteth at noon-day." The whole earth seems like one vast hospital, in which the sick and ailing are congregated, needing the assistance of physicians and nurses: it is a scene of sighing and groaning, through the suffering caused by corporeal distemperment. What a large share of the human race have had life embittered to them by reason of what we are naming! But all will be healthfulness in the regenerated earth. As the air, the

water, the fruit, the soil itself, and all the combination of its elements, and combinations will be free from all taint, so there will be no disease. Like as to the seed of Jacob in the old land of inheritance, it was promised, provided they would be obedient, that they should not be visited with distemper, as see Ex. 23 : 25 ; so as respects the country hereafter to be inherited by the saints, the assurance is given that it shall not be afflicted with disease. "The inhabitants shall not say I am sick."—Isa. 33 : 24. To all bodily ailment they will forever be strangers—their immortal frames will be incapable of disorder. Blessed exemption this ! and how blessed in prospect, a world where all shall be healthfulness and purity ! all shall be immortal vitality !

There, in that immortal world, will be perfect and complete formation in all. Here corporeal mal-formations, or maimings, abound. In this person, an eye has perished ; in that, the hearing is lost ; in another, an unsightly deformity of frame or features, appears ; another has lost a hand or foot, or is crippled or disabled ; another is destitute of the organs of speech. But the bodies of the just, in that immortal state, will have no deformity, no mutilation, no defectiveness ; every part ; every organ ; every function and feature, will be perfect ; and the whole organization and system of each be complete in all beauty, and in all susceptibility for happiness—in all adaptedness to the perfectness of the scenery and condition of that blissful world.

SECTION XIV.

There will be no pain.—To this, man was a stranger before he transgressed ; but since then it has abounded. None are free from it, and no one expects to be exempt ; all understand it to be their inheritance—it is looked for as a matter of course. By a thousand means the body is made to suffer—by all those ails and diseases of which we have just spoken, and often in connection with the deformity brought into view—by its wounds and bruises—by labour and fatigue—by the care and sorrow of the mind. It is made to suffer by means of its food—by heat and cold, by all the changes in the air. And what is there with which it can have connection and be brought in contact in this evil world, where all things are out of order, by reason of which it is not made to feel some unpleasant and distressing sensation ?

All suffer ; and many much. A great share of the many millions of each generation of mankind experience severe pain under acute disease, or when injured by wounds. What long hours of anguish each individual of this countless multitude has known, wearisome and painful in the extreme. There are many that hardly ever have ease or comfort, journeying through life from its earliest stage to its close, always miserable through ail : these scarcely know what enjoyment is, their whole existence being so much that of pain.

Thus it is in this world of mortality ; our Creator feels himself called upon through respect to his crown and dignity, to make the

guilty offspring of Adam suffer in their bodies. But those of them whose lot it will be to be forgiven, sanctified, and saved, are to find the time when all corporeal sufferings will be unknown. In the new earth exempt from the curse, there will be entire freedom from pain ; the promise respecting this is express, as see Rev. 21 : 4.

And is it so ? are the children of God to find a country and land of residence which is a stranger to pain, one in which it will never be given them to experience a single corporeal pang ? Yes, and Oh ! how consoling the idea ! Ye subjects of infirmity, of languishments, of pains that rack your persons with anguish and agony, look forward to that world of perfect healthfulness and unmingled delight, and in patience endure the brief intervening distresses, all of which you will lay aside forever with this mortal flesh, and all the sources of which will pass away with the dissolution and refinement of the present form and elements of nature. It is your privilege to draw abundant consolation from the words of gracious promise, do so ; dwell upon the heart-cheering declaration, “ neither shall there be any more pain ! ”

SECTION XV.

There will be no sorrow of heart.—By reason of sin and the righteous judgment of God, there are in the present world an abundance of heavy, sorrowful, broken hearts, made so by a numberless variety of causes—by want—the every-day cares and calamities of life—the wickedness and

maliginity of the world manifested towards the individual affected—the unkindness of friends and their turning away to become enemies—the bad conduct of relatives—the sickness and loss of those near and dear to us—the cruelty and abuse often met with, together with many other things so numerous that columns would be required to name them. So calamitous is human life, and so abundant its sorrows, that earth may most appropriately be styled “a vale of tears.” Its inhabitants are made, through trouble and grief, to cry out ; their groans and sighs are heard on every hand ; their tears fall—everywhere they are seen to weep. Often there is no relief, the tide of sorrow does not abate ; but still keeps flowing on—they are compelled to continue their groaning and weeping. But to the people of God all this will have an end : there will be no sorrow in the Messiah’s everlasting kingdom. The pledge is given by him that he there will grant endless exemption from all grief and suffering of heart. Hear the gentle, soothing language of his lips sounding through the sacred Word, the Charter of salvation. “Thou shalt weep no more.”—“And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall no more be heard in her, nor the voice of crying.” “And the Lord God will wipe away all tears from their eyes, neither shall there be sorrow or crying.” Isa. 30 : 19 ; 65 : 19 ; 25 : 8. Rev. 21 : 4.

“No sigh, no murmur the wide world shall hear,
From every face he wipes off every tear.”

Such are the words of promise : and how con-

soling to the afflicted Christian! Disciples of Jesus, these promises are given to have their fulfilment in that new holy state of existence of which these pages speak. And what a haven of rest they lay open to view! a griefless land, one that sorrow does not enter. Think of this, and that your kind, loving, Redeemer will take you to his bosom, and while his whole look will be that of affection, he will prevent the tear—will see to it that there be no occasion for a painful one—he will kill the every cause. What kindness! What blessedness! Oh what precious words of promise! dwell upon them with hallowed delight. Let us repeat them, “And God shall wipe away all tears from their eyes—there shall be no more crying”—this is enough!

And now will you not let the anticipation of so happy a redemption, sustain your minds under all the griefs you are made to experience. In view of it, will you now allow your wounded hearts to heal, and your tears to be dried up so that you shed no more unless they be those of holy contrition in sense of past sin, and holy joy in expectation of the good that is in reserve. Consider what is before you, and let your hearts exult and bound in view of that glorious hour when yourselves with all others who are the Lord’s, “shall return and come to Zion with songs, and everlasting joy upon the head; shall obtain joy and gladness,” and have all “sorrow and sighing flee away”!

SECTION XVI.

In it there will be no calamity—no evil of any kind.—In the preceding section, we contemplated heart-anguish caused by the troubles of life ; in the present one we consider evil in general—whatever tends to make being unpleasant and distressing. In a world of transgression how much there is of this nature ! Those things that are of a trying and afflictive character are almost infinite in variety and number. So all learn by sad experience. Our calamities come and go, and still return with the succession of our hours, almost without intermission or rest : certainly they give but little repose to afflicted humanity ! They so press upon man and affect the happiness of his existence, that often he is made ready to rejoice when he reaches the end of life, and finds the grave : (see Job 3 : 22.) that is wanted as a shelter from its ceaseless storms.

As relates to this point, what is the testimony of individuals in every age, and under every circumstance, favorable and unfavorable ? The patriarch Jacob testifies after an experience of more than one hundred years, “evil have the years of the days of my life been.” Gen. 47 : 9. Job, though he had been, according to the account given of him, what is termed a prosperous man, says, “I was not in safety ; neither had I rest ; neither was I quiet, yet trouble came.” Chap. 3 : 26. He testifies that man is born to trouble, that it is his natural heritage, and that afflictions will as surely attend his course in life, as that

the sparks will ascend from the fire into the air. And what testimony has king Solomon left us, a man whose chance to try the better side of the matter was uncommonly good. He gives us his experience : it is, that he found life to be a scene of trouble. All everywhere witness the same. Both the righteous and wicked are afflicted : in this respect "one event happens to all." Observation shows that good people are not any more exempt from evil than others—they have their full share. Of them it is testified that their "afflictions are many," and that they pass through "much tribulation" in their way to glory. One in vision seeing them there, tells us that they had found that state after having suffered a good deal here. See Ps. 34 : 19. Acts 14 : 22. Rev. 7 : 14. Such is the testimony of the word of God ; and such the experience of mankind, the servants of the Lord with the rest.

How is it with you, my brethren in Christ Jesus ? my appeal is made to you now reading these lines. Does not something unpleasant and trying attend you every step, and meet you at every turn ? Have you any repose, or if for a moment you have imagined you were entering upon such a state, have you not speedily found some new thorn sticking into your flesh, giving you a new sense of sorrow ? Reflect an instant, and then tell me how long a time at any one period you have been permitted to settle down in perfect quiet, having nothing to come across the mind painfully to disturb it—nothing in the least degree exciting it unpleasantly ; have you ever

known an entire day when it has so been? In my own personal experience during a pilgrimage of more than threescore years, I have no recollection of such a day. I have found, as have myriads of others, that frequently ills are so numerous that they crowd one another, trouble coming upon the back of trouble to press down the soul.

Such is the picture of human life, and such the scene in the present world, but the life and scene in the one to come will be unlike it; it will be another world indeed than this as regards tribulation! It will be unreservedly free from all that can afflict—that will tend in the least degree to mar its holy felicity. Its sanctified inhabitants will know no trouble while their Redeemer shall reign, and the eternal Father have a being.

SECTION XVII.

There will be no death.—This we should naturally conclude from what has just been mentioned; for if there be no calamity in that state, there can be no death, as it is a most terrible one, the most awful that can be realized. Ah, Death is indeed the “King of terrors”! Mankind tremble at its name, and fly to the utmost of their power from its awful touch. The fact that the dread of death is implanted in all living beings universally, proves that it is contrary to nature. Our blessed Creator did not originally organize his creation with the principle of death in it. The obvious intention in the original gift of life, was

the continuance of it. In the account of the creation, there is no intimation given that the living creatures were to expire, no intimation that man should destroy the life of other creatures, more than that his own should be lost. It is not till he rebelled against his Maker that a decree comes forth dooming him to death—a doom from which there is no escape. Death reigns, and will reign over all this world until the end of the period of human probation. Then that terrible foe, the greatest and the last, will be put out of the way. It is the finishing act of the mediatorial rule of our Saviour to destroy it as regards his people, as we read 1st Cor. 15 : 25–26 ; then he brings forth a regenerated, deathless world, and introduces them into it to expire no more, to be forever beyond the reach of the dreadful scourge.

In that happy abode of the ransomed there will be no loss of friends, and mourning over it ; there will be no funerals, with the long procession going to deposit the dead body in the grave ; and there, there will not be the graves themselves or tombs, nor any enclosed receptacles of the dead. In it there will be no coffins or shrouds, nor robes and badges of sorrow ; in one word, nothing will be to be witnessed having the least tendency to bring the thought of death into the mind.

There is scarcely any subject of reflection more interesting than the remarkable contrast, in every respect, between the present state of existence and that which is to come, as relates to death and life. This, as has before been noticed,

is a world that is all death—it has the dominion here. Whatever stands out in the scene, whether it be that which comes forth from under the hand of God, or is the work of man, is subject to the agency of the Great Destroyer : all expires and goes to wreck : the entire movement is in the down-hill track. But there, all will pursue the upward course—all nature will perpetually increase in vitality as well as fairness ; the immortal bodies of the blessed will be gaining in immortality through eternal ages ; the youthful life which all things will have, will eternally be augmenting ; each successive period as it passes, witnessing that it is more and more abundant. That will be a world of wonders, and what in it will be more wonderful than its universal, perfect, and perpetually increasing vitality ?

Disciples of the Lord ! you are to possess forever a deathless land—to dwell forever in a deathless world. Once you must meet your dreaded foe—then you will meet him again no more forever. Your Saviour has tasted death for you, that you may eternally be beyond its power with himself. And here is your consolation : with such a prospect you may triumph in spirit even now. You may exult in the assurance given in this animating, transporting promise,” “I will ransom thee from the power of the grave : I will redeem thee from Death : O Death ! I will be thy plagues ! O Grave ! I will be thy destruction” ! In glad triumph you may sing ; “ O Death ! where is thy sting ! O Grave where is thy victory ! Through Him

who is the "Resurrection and the Life," your immortality is brought to light." You are to enter into a region of life, of life so abounding, that all things will seem to be absorbed in it. Who, even of those possessing the Christian hope in the strongest degree, can approach to a just conception of the scene which will attend us, when we shall awake in the realms of everlasting day, and shall there find it so wonderful and glorious in respect to its immortality, that we shall realize the vast meaning of those Scriptures which describe it as "Death swallowed up in victory—mortality swallowed up of life." Death swallowed up! Mortality swallowed up! An all pervading life in which all of Death is sunk as a pebble lost in a vast ocean!

Ah, we never can fully apprehend this, until we come into the actual experience of it. Then shall we feel the deathlessness of all things there, and the vitality animating all that eternal world. Then shall we understand why the Scriptures in speaking of it in all its substances and qualities, use the term "life," the reason for it will be fully seen.

CONCLUSION.

Being a re-survey of the whole subject as brought to view in this chapter.

In this chapter we have had two worlds brought into view, the one now in being, and that which is to be hereafter. The observations

and reflections have been somewhat extended. There were two reasons for this ; the first is, the field was large—we had much ground to travel over ; the second is, the subject is deeply interesting to Christians—to such as hope for a better life to come, and a happier world than the one in which they now are ; so that it was felt that such would be pleased and gratified in seeing it dwelt upon somewhat at large : if they feel on this point as does the writer, it must be edifying to them to take the extensive view these pages present.

In the survey made, we have a most striking contrast. One world presents us at every step with the marks of the curse, the spectacle being dismal and gloomy. In its natural condition the present earth is in an evil deranged state—its whole frame is, as it were spoilt. Its elements are all made to be in a state of wild disorder, ever ready to work mischief and ruin. It is subject to evil extremes, unpleasant and destructive : it is likewise exposed at all times, to have its productions blasted and destroyed, and its fruitfulness prevented. It is a scene where all nature seems to be wrath-stricken and withering under the frown of Heaven, all its life-bloom and beauty fading and expiring. Its heavens are, to a great degree those of darkness and gloom through clouds and storms. It is a scene of painful, exhausting labour, and one abounding in distressing care. It is a state of being where there is always a liability to misfortune—to losses and disappointments ; and one where there is a con-

stant exposure to evil casualties. It is a place where there is everything hurtful and poisonous. Here the human body is subject to sickness and disease, and is made to be defective and deformed: and here is the place where there is much corporeal pain. It is a world of sorrow—is full of anguished and broken hearts. Its calamities and afflictions are many—they never cease. And it is an abode of death, mortality not only being not stamped on all things else, but the human race given to expire—the gloom and sorrow of death are always here. Such is the picture of the scene now, because the righteous Creator has a controversy with the earth. It is a condition of existence so evil and calamitous that all who have lived some time to have an experience of it, have been ready to express themselves as have Jacob, Job, Solomon and others. It is so sad a state that well might the Apostle style it “the present evil world”; and with the utmost propriety might he speak of the “whole creation as groaning” under the weight of so much evil: the load seems almost intolerable, and we may justly wonder when we take into view the curse in all its particulars, and consider how many and great the calamities which are experienced by mankind, that the burden can be borne at all: we may be surprised that any bear up, and that all do not sink under it.

The child of God, the one who hopes in his mercy through his Son, having a sense of the present world as a very evil one, naturally looks away to the new and divine country in prospect.

To that individual how refreshing and consoling to behold it the entire opposite of the present world, so far as the evil and good are concerned. With the absence of the first, and nothing but the latter, he sees a scene the most perfect, lovely, and happy. Casting his eye there, he beholds a world that is in the best condition, as regards its structure and order; one having its elements happily balanced, and prepared always to work for good; he sees it without any evil extremes; he beholds it free from any blasting and devouring agencies; and as so without the curse as to be most abundantly fertile and productive; he views it as a fair land—he contemplates it as a scene altogether lovely in itself; and with heavens above it of everlasting brightness and glory; it is seen by him as a place of rest from all painful toil; and of freedom from distressing care; one also where no possessed good, will ever be removed from the grasp, nor the soul be painfully disappointed of that anticipated; one too, where no unforeseen, unexpected calamity will ever occur suddenly—he beholds that world happily free from every thing noxious and poisonous, having no polluted air or water—no food containing the seeds of disease—no poisonous vegetables or minerals—no living creature being possessed of a hurtful and deadly nature, in one word, nothing to taint the springs of life and impair health. He there sees the absence of all sickness and disease, and that the body will be without deformity and defect—that it will always be perfect in health and organization. He witnesses

its happy exemption from pain—that there will be no physical suffering ; and he likewise beholds it a condition of being where there is no mental suffering—no pain or anguish of spirit : to his vision it is presented as free from all the calamities and ills here known, and with the rest, that of death, the greatest of all.

Ye heirs of grace ! well may you rejoice in view of the blissful prospect before you—in view of having your eternal home in a land from which every evil is absent, and every good present, to be possessed and enjoyed ! Solace your minds in sense of the glorious inheritance. Contemplate what is brought into view in the present chapter. Think of the absence there of the unnumbered evils which attend existence here. Passing over the ground to take a view of the whole scene, pause and emphasize with me upon some of the most striking particulars, such as these, there will be no pain—no sorrow of heart—no death ; but above all things else, take into mind to receive the consolation it is calculated to give, the soul-animating promise “And there shall be no more curse” : this covers the whole ground, banishing the every ill, and securing the every blessing forevermore.

CHAPTER X.

THE LIGHT OF THE NEW WORLD.

THE language of the Scriptures in description of the light of the glorified state of the earth, is very striking, and significant of an inconceivable blessedness in this characteristic of that world. "Moreover, the light of the moon shall be as the sun, and the light of the sun shall be seven-fold as the light of seven days. And the glory of the Lord shall be revealed, and all flesh shall see it together. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously. The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light. And he shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And there shall be no night there."

From this it is apparent, that perfect and resplendent as will be the natural or created luminaries of that immortal earth, (and it seems they will exceed those of the present world to the perfection of "seven-fold,") there is to be super-added a divine light, the glory of God himself, in comparison with which all created luminaries are eclipsed, in figurative language, are ashamed and confounded, made useless or obliterated, as in this world the moon and stars are "concealed by the light of opening day."

"No more the rising sun shall gild the morn
Nor evening Cynthia fill her silver horn ;
But lost, dissolved, in thy superior rays,
One tide of glory, one unclouded blaze
O'erflow thy courts : the LIGHT himself shall shine
Revealed, and God's eternal day be thine."

"Giving thanks," (says an Apostle,) "to the Father, who hath made us meet to be partakers of the inheritance of the saints in light." In light! the saints in light—how forcible is the expression, as if that wondrous light were the distinguishing element of the heavenly world! an effulgence of glory in which the saints are to dwell as their heritage and ecstatic element forever!

It will be an all-illuminating light, revealing every thing of that glorious world in lustre and life, giving divine life and joy to the whole scene, and a light never to be succeeded or interrupted by darkness, or shades of gloom and heaviness. There will be "no night there." "And it shall come to pass in that day, the light shall not be clear and dark; but it shall be one day which shall be known to the Lord, not day and night ;

but it shall come to pass that at evening-tide it shall be light."

The light of that new world will be indeed the light of life, flowing as in streams of love, favor, holiness and glory from Him "who hath life in himself," imparting life and holiness to all that heavenly kingdom. It will be as the unfolding of the divine attributes, God, beaming out in the glory of his eternal nature, kindling through all that immortal land a glory unspeakable. It will be the great Creator's own eternal day revealed, robing with heavenly splendor every thing in that immortal world. That glory will beam on the courts and the palace of the eternal King—on the residences of the sons of day—on the holy city, its jasper walls, its pearly gates, and its streets of gold—on the rivers and fountains—on the trees, the plants, the flowers, and the fruits—on the hills and plains—over all the heavenly scene of that divine country, clothing, filling, animating the whole with a living, ineffable glory.

And this is the heritage of the saints—their everlasting abode and rest! where tides of glory, floods of divine day roll, wave on wave, in endless flow, making their element an immeasurable ocean of ineffable glory. It will be the full flood of that light, some beams of which illuminating the countenances or garments of a few on this earth, have given them a brightness too great to be borne by mortal sight. There will the redeemed shine forth in the reflection of its full beams, "as the sun forever and ever."

Even in this world, its sun, when unobscured

by night or cloud, gilds everything on which it beams with a celestial brightness, beauty and almost a celestial life, clothing in ethereal, vital gold the whole scene, buildings, walls and spires, the landscape of mountain, vale, hill, plain, field, woodland, grove, plant and flower; the flowing streams and gushing fountains. What then must be the effect of the unclouded beamings of that Divine Sun, that uncreated light, in addition to the natural ones of that new world, beaming in its full splendor on all that immortal land! That light will be an unspeakable delight, an ecstasy of glory to all those immortal intelligences living in it, as the redeemed of mankind in that new earth forever will, and as do always the "angels of light." Adam, while in his innocence and purity, enjoyed it. But his sin shut him out from it into darkness, and the sinfulness of his race separates them likewise from God. Individuals restored through grace to righteousness and favor and spiritual life, have at times had glimpses of the glorious light, filling them with heavenly joy and blessedness.

Moses, with whom the Lord conversed face to face, as a man with his friend, had some sight of it. On Isaiah's vision it arose, in the prophetic view of the Gospel day, and the eternal reign of the Messiah in his kingdom. Under the sense of its blessedness, it is not strange that he should exclaim, "O, house of Israel, come ye, and let us walk in the light of the Lord!" Ezekiel had a precious apprehension of it at the river Chebar, and in other places. So had Daniel when by the

river Hiddekel, and Habakkuk also, when he says: "God came from Teman, and the Holy One from Paran. His glory covered the heavens, and the earth was full of his praise." Paul had a sense of it when he wrote: "For I reckon the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." Also, when he says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Again, when he observes: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ." Peter experienced the bliss which is imparted by this light of divine glory, when he was in the "holy mount," where his Lord so far showed himself, for a few moments, in his heavenly radiance, that "his face did shine as the sun, and his raiment was white as the light." Ravished, transported to ecstasy, he exclaimed, "It is good for us to be here!" No wonder he wished the perpetuation of the glory, and implored a permanent abode for the glorious personages on the "mount of vision," where he might continue to dwell in their beatific presence, and to that end would have erected there "three tabernacles, one for Christ, one for Moses and one for Elias." Long afterwards, he speaks of the manifestation as the "excellent glory." And what were the joys, the transports of John, while in his banishment in Patmos, but so many and extensive views of that glory, which were

revealed to him, one succeeding to another! He saw heaven opened—the Holy City (a representation of the kingdom of Messiah in the new world,) descending in its splendor—the manifestation of God, as constituting the temple and light of that city, and as the everlasting day of that new created earth and heavens.

To many persons in every age, God has strikingly manifested himself, shining upon them the “light of life.” They have been enraptured, and often has their bodily strength failed under the deep impression and the ecstatic exercises of their minds, or they have broken out in expressions of rapture under the heavenly influence. In the immortal state, where the veil will be entirely removed, and the full glory of their God will be manifest to the redeemed, will not that flood of glory overwhelm them by its brightness, as an overcoming ecstasy? No, their spiritual sense will be adapted to it; their capacities will be such as to sustain the enjoyment, ravishing as it will be. One who it seems had a vision of it, describes it as a peculiar light, as “the sun without his dazzling rays, the moon without its coolness—all an atmosphere of light, calm, lovely and changeless.” Describing a farther scene, the same person says: “O what light burst upon me when I reached its summit! Mortal words cannot describe, nor mortal fancy conceive it! What are the living sapphires! what are the glittering stars compared to the bright radiance upon which I stood!”

The inhabitants of that new earth being immor-

tal, and their faculties so improved or changed from what they were in this life, their capacities so enlarged and strengthened, and their whole constitution in body and spirit being perfectly adapted to that glorious state, they will experience no oppressiveness, no painful or overwhelming exquisiteness, in the full effulgence of that glory, but will experience in it consummate happiness.

Far as our anticipation may rise, and as our present conceptions of the scene can soar, let us look forward for a moment in contemplation of that world of immortality. There behold we the saved of the human race, moving in the courts of life, their countenances shining as the morning. The glory of their Father and their Savior shines upon them, and they bathe in the flood of divine glory emanating from their Lord and their God, as an infinite, all-encompassing ocean. With a zest insatiable they drink in of the exhaustless, ineffable blessedness, and still they drink, and drink the tide of glory. Their breath is the breath of immortal and divine blessedness, the uncreated glory filling the eternity which their God has given them, wherein to draw immeasurable joy from his own undiminishable fullness. To such a state have they been redeemed by the blood of the Lamb. Ask them of the spring of their immortal and boundless joy, of that light in which they dwell—and do we not hear them respond the sentiment of Peter and John—"the excellent glory!" "the precious light!"

And are you, sanctified believer in Jesus—

born to such an inheritance? Are we heirs to that glory? Is it our calling to go and dwell in the midst of our Maker's "eternal glory?"—encircled by it, swallowed up in it, as a boundless sea of felicity? Are we to "walk forever in the light of the Lord?" Oh, the unspeakable blessedness! soon shall we be in the "Holy City," and shall know by experience how "precious" is its light! Happy, happy the "nations of them that are saved," who shall walk in that glorious light of the immortal city, and immortal earth! It is the "Lord God who will give them light," and they will dwell and reign in it forever and ever. Amen.

In their own peculiar and happy style, the Scriptures speak of the light of knowledge and wisdom, the just and clear apprehension of things, which will be possessed by the inhabitants of the new earth. "Wisdom and knowledge shall be the stability of thy times." "He shall destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." "I will bring the blind by a way they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight." "The eyes of the blind shall be opened, and the ears of the deaf unstopped."

The Redeemer is spoken of as given for removing the darkness from the world. "I will give thee for a covenant to the people, for a light to the Gentiles, to open the blind eyes, to bring out the prisoners from the prison; and them that are

in darkness from the prison house. . . . In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness."

All there will have perfect knowledge on all subjects. "The heart of the rash shall understand knowledge, and the tongue of the strangers shall be ready to speak plainly." A perfect illumination will characterize that immortal world, physically, spiritually, and intellectually. A world of light indeed!

CHAPTER XI.

THE SOCIETY OF THE NEW WORLD.

ALL the truly good and excellent, who shall have had their existence on the present earth, will in that regenerated world, be "gathered together in one" righteous generation from all the generations of this probationary state. "Blessed are the meek," says our Lord, "for they shall inherit the earth." That the inhabitants of that immortal world will be "meek," that they will "all be righteous," and all perfectly righteous, were a consideration sufficient to give us a transporting anticipation of the blessedness that will be experienced in the association of that world. But we may well consider that farther than this, there will be intellectual characteristics of that glorious country, which added to its righteousness, will exalt its social character to a degree of

excellence beyond all our present powers of expression. Here, in this life, we find the delights of social intercourse proportioned, not only to the virtue, piety and heavenly-mindedness of those with whom we associate, but to their intellectual capacities and endowments also. What heights of intellectual capabilities will that world contain! What knowledge, what experience, what powers of conception, will the inhabitants of that heavenly land possess, for conversing with each other, for interchange of knowledge and feelings, as they range its beautiful and glorious scenes in pairs, or in companies, or as they sit in assemblies, or congregate in multitudes in discussion of the great things of God's eternal kingdom! What strength, what vivacity, what pleasantness and joy of thought will they possess! and what faculty for the mutual communication between them! And what opportunity for doing so—all eternity for the blissful interchange!

And in our estimate of all this association, we are still to consider the moral qualities of those exalted intellects—that they are all governed by the law of perfect love—that all their associations will be in the spirit and in the acts of a pure benevolence—that all selfishness, such as fills this world with hate, wrong, misery and ruin, will be forever absent there.

Here, in this world, are found some benevolent hearts, excellent spirits, who delight in doing good, who appear to find their happiness in looking after and relieving want and sorrow, making it the business of their lives to benefit, to the

utmost of their abilities, their fellow creatures. How do we admire them—yet what rare and strange sights in this world! They are the wonder of men. So rare on earth, they are especially seen through the intervention of the years between their time and that of their admirers, as lights in a world of darkness—fruitful spots amidst a desert world—priceless gems amidst boundless wastes of unseemly rubbish. And yet such an heart and such a spirit will animate every one of all the numberless population of that world to come. They will possess the spirit of their king, who, regardless of peril, suffering and death, came from his heavenly glory down to this wilderness world to save the lost—made himself so poor that we, lost creatures, might be made so rich! That example will be ever before the redeemed, exciting the same kindness of spirit towards each other, in addition to the disposition and impulses of their now heavenly nature. And what must be the result of the associations of a world of people of such intellectual and moral qualities? What but bliss! immeasurable, indefinable bliss! Knowledge, unity, love, kindness—all to infinite perfection: how high the heaven of the happiness of such society! a populous world of such society!

Nor are we to forget the angelic associates, who, no doubt, will participate in the associations of that glorious country. “Their angels who behold the face of the Father in heaven,” while they attend upon and minister to the heirs of salvation as they journey through this life—is it to

be for a moment doubted they will be with them, fully manifest and familiarly conversant, when they shall have attained their glorious heritage and heavenly home? No—and well may we judge that with those ever-holy brethren the redeemed will there talk over the times and incidents when those heavenly attendants waited on them while in their fleshly veil, through which its wearers saw not their beneficent guides, guardians and deliverers. Blissful! blissful the high converse, the endearing associations of the redeemed with the redeemed and with their fellow spirits, their brethren of the angels, who never sinned. This is the company it becomes us to prepare to meet and to be members of. O, the blessed converse and associations of the eternal world! the New Heavens and New Earth, wherein dwelleth righteousness!

CHAPTER XII.

THE PRESENCE OF GOD IN THE NEW WORLD.

The Creator is indeed present in this world, as he is throughout his great creation. But yet between the consciousness of mankind and their Maker, is the veil of flesh and blood, and the blindness of sin. Of the great mass of them it may be said, they are "without God in the world." Even in the case of those who by birth of his word and his spirit, have a consciousness of his being, his attributes and his presence, the view is at best but as "seeing through a glass darkly."

But in that perfect regeneration, when the earth and when the body as well as spirit, shall have become renewed to purity and immortality, God will be seen to the inhabitants of that glorious world, even as "he seeth them." Clearly, openly, freely and fully will he there be manifest to their view, filling them with the beauty, the perfections and the glory of his attributes, to the full consummation of their endless Heaven ! "As for me," says the Psalmist, "I shall be satisfied when I awake, with thy likeness." St. John describing the New Jerusalem, says, "The throne of God shall be in it, and his servants shall serve him : and they shall see his face."

There God will dwell with his people. "They shall know that I the Lord their God am with

them." "I will set up my sanctuary in the midst of them forever more." John in his vision of that immortal world, describes the redeemed as being "before the throne of God, serving him day and night in his temple," and adds, "He that sitteth on the throne shall dwell among them."

He will dwell amidst them as their infinite Father, the fountain of all their blessedness, their peculiar delight, their eternal glory. His covenant to do them good is an everlasting covenant that will be performed in faithfulness. There they will enjoy the fullness of his love, all his anger on account of former transgression being "turned quite away" forever. He will shed upon them the ceaseless and unlimited blessings which his infinite love will dictate, and his boundless wisdom and power can design and furnish. All the treasures of goodness and favor will be opened to them, in a degree, and an abundance correspondingly munificent as the blessings promised in the ancient Canaan, where were to be given the "precious things of Heaven, of the dew, and of the deep crouching beneath; and the precious things brought forth by the sun; and the precious things brought forth by the moon; and the chief things of the ancient mountains; and the precious things of the lasting hills; and the precious things of the earth and the fullness thereof."

Correspondent to this fullness of the Creator's manifestation of himself to his people there, and to the fullness of his blessing upon them, will be the piety, the exalted faithfulness of his people

to him. To that manifestation of himself to them, will their hearts and faculties respond with glowing love and zealous obedience. In this world the great body of mankind have persisted in rebellion against God, in casting off his fear and all regard to his will, and in remaining in ignorance of him, giving themselves to the idolatries. Even of the chosen nation, he had occasion to complain: "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."

Ah, nothing like this will there be in that coming world! There will the glorious Creator receive the regard, the love, the homage which should be rendered him. That new earth shall be "full of the knowledge of the Lord, as the waters cover the sea"—and as full of his love and his service as of his knowledge. "All the earth shall worship thee and sing unto thee; they shall sing to thy name." There will be in that worship no more formality, no heartless lip-service. Nor in that obedience will there be aught of hireling or hypocritical eye-service. All will spring forth from the heart as the pure waters gushing from the pure fountain—all the ardent, blissful out-gushings of love and rapturous adoration. With his high praises and his blessed services of such kind, will that world be filled, even to endless perpetuity! We may well suppose this divine song has its applicability to that immortal land: "O Lord I will praise thee! though thou wast

angry with me, thine anger is turned away, and thou comfortest me ! Behold, God is my salvation : I will trust and not be afraid ! for the Lord Jehovah is my strength and song ! he also is become my salvation. Therefore, with joy shall ye draw water out of the wells of salvation. Declare his doings among the people ! Make mention that this name is exalted. Sing unto the Lord, for he hath done excellent things ! This is known in all the earth. Cry out and shout, thou inhabitant of Zion ! for great is the holy one of Israel, in the midst of thee !”

How great and marvellous this change, from an earth lying in deadness to God by trespasses and sins against him, as doth the present, to one which shall be filled with life to him in acclamations of heart-exulting praise, and joyful, all-prevalent obedience !

“Thousands of thousands, thousands infinite,
With voice of boundless love, answer Amen.
And through eternity, near and remote,
The worlds adoring, echo back, Amen.
And God the Father, Son and Holy Ghost,
The one eternal, smile superior bliss !
And every eye, and every face in Heaven,
Reflecting and reflected, beam with love.
Meantime the landscape glows with holy joy.
Zephyr, with wing dipped from the well of life,
Sporting through Paradise, and living dews ;
The flowers, the spicy shrubs, the lawn refreshed,
Breathe their selectest balm, breathe odors, such
As angels love ; and all the trees of Heaven,
The cedar, pine, and everlasting oak,
Rejoicing on the mountains, clap their hands.”

There too, in the person of the Son, the prince of life, the Redeemer of the once lost, the lamb that was slain to wash them from their sins, will God be manifest and present to dwell forever

with his redeemed people, to be their king and shepherd divine. Says Revelation, "the throne of God and the lamb shall be there." In his glorious, spiritual body will he be there to dwell with his redeemed forever. Short was his tarrying on earth when he came to suffer and die to save sinners, and in humble humanity, in the form of mortality he sojourned, toiled and suffered here. But in that new earth will he have his eternal abode, and reign in the manifest glory of his divine attributes. Happy are his followers here, in proportion as they can realize his spiritual, unseen presence; there they will behold him "as he is"—will in all fullness apprehend his personal presence—will with holy rapture view him "face to face." Aye, and be exalted to heavenly communion with him!

That benevolence and condescension in which he left the glory he had with the Father, to take upon him the nature of man, to humble himself to the lowliest condition of human life, to choose as his associates and ministers, the poor of this world, to toil, suffer, and die for his enemies,—will still be his in his reign in that glorious, everlasting kingdom. And that love and goodness will there be employed forever in making his people happy. All the resources of his kingdom will be open to their enjoyment and beatification, and he will have prepared it with everything for ministering to their good, and to their infinite delights. As the bridegroom, he will have prepared that new earth for the reception of his Redeemed, as his sanctified spouse. All that in-

finite wisdom and power may furnish in adaptedness to the immortal senses, capacities and faculties, to make them happy and prosperous to the most complete degree, will he have provided in that regenerated world. All the variety, the resources, the entertainments suited to their exalted and immortal natures, will there exist in those ever-living fields of bloom and fruitfulness, and in that holy city. And to crown the whole will be his own presence, as the giver and participator of the whole.

“As the good shepherd tends his fleecy care,
Seeks freshest pasture and the purest air,
Explores the lost, the wandering sheep directs,
By day o’er sees them, and by night protects;
The tender lambs he raises in his arms,
Feeds from his hands, and in his bosom warms:
Thus shall mankind his guardian care engage,
The promised Father of the future age.”

The relation and union between the Lord Jesus Christ and his people are not so prominently those of king and subjects, or master and servants, as those of father and children, of brethren, yea more, of husband and wife. Those ransomed ones, to dwell with him in that world, will have been once the slaves of Satan, bound in the chains of sin, polluted, vile, wretched, children of wrath, heirs of eternal perdition, under the curse of the law they had broken, with no way of escape from its penalty. While in such a condition, he “flew to their relief”—paid the ransom required for their redemption—released them from their captivity to Satan—washed them from their sins—took them to himself, arraying them in robes of whiteness, making them collectively his spiritual

spouse. How peculiar is the relationship between him and them! how strong the union growing out of it! They are morally one—in feeling, in interest they are one, inseparably. They are of one heart, of one soul—"He in them, they in Him," as he himself expresses their relation and union. "In him"—in Jesus Christ"—in the Lord," are common phrases of the New Testament. While on his side, he feels that they are a part of himself, they have a sense of a vital bond connecting them to Him as their head. Has not the living believer such a sense of a drawing and binding of his soul to the Redeemer, that he feels himself connected to his Savior by a vital, a divine union? And while the Redeemer and his people are thus *in* each other, they live, each *for* the other, have their interests and possessions in common, their happiness in common, their enjoyments being one. Thus, here on this earth. And this union commencing here will extend to that world, and its power be felt to a mightier degree, as its cause and nature shall there be more clearly and fully seen by the subjects of his redeeming grace—and we may well suppose that, added to that grace, his continued favor, and the perpetual unfolding of his infinite perfections to their contemplation, will augment their love, and strengthen the bond of union forever and ever.

In both manner and degree, believers in Christ regard him as they do none other. See the evidence of this in the New Testament history. He is the theme, the beginning and the

ending of their preaching, conversation, and writing. Their hearts are fixed upon him. He is the soul of their existence. Beyond measure he is to them precious. Paul, converted from a bitter opponent, "lives by him and in him." With him, it is "Jesus Christ, the same, yesterday, to-day, and forever." He seeks no other good, knows no other joy, determines to know nothing but Jesus Christ and him crucified, and although content to remain yet on earth for the cause, and his brethren's sake, longing to depart, that he might be more completely with his Lord. He declares Him to be "our life." Peter, though once, in the hour of dreadful trial, swerving from his ardent devotedness, could afterwards say to him, recognizing his heart-searching omniscience, "Lord, thou knowest all things, thou knowest that I love thee." His whole subsequent life is devoted to him, regardless of all suffering and persecution ; and he dies a martyr to his Savior's cause. Confidently could he appeal to the hearts of his fellow believers, in assertion of the excellency of his divine master, "to you who believe," says he, writing to them, "he is precious," "whom having not seen, ye love." John would desire no other place of repose than that divine bosom : there would he breathe forever, in the participation of his love, and the contemplation of his divine excellencies. Stephen, for his sake, incurs persecution and meets death, breathing his Lord's spirit of forgiveness and prayer for his enemies, and in calm resignation, commends his rising soul to his Lord's reception.

So with the rest of New Testament believers : Christ is their all. And all true Christian experience corresponds with it. Under all their trials, their distresses and calamities, believers have felt him to be what no other friend is or could be. To him have they fled, to tell him all their wants and griefs, and to take shelter under the wings of his infinite love and omnipotent protection. Nor have they been disappointed of the help and support they sought. Aye, far beyond their utmost confidence or hope, doth he prove their protector, their helper, and their comforter. In his very name there is a charm, infinitely beyond all others. He is the great subject of their praise, the theme of their poetry, the soul of their expectations.

Is it not so, disciple of that Savior? What fond emotions of thy bosom ! What meltings of thy soul, hast thou realized in thinking of that divine friend, and in holding in thy retirements, sweet converse with him ! How blest have you been at such seasons, when it seemed as if you were almost reclining upon his bosom, the spirit of truth, the divine comforter which he promised, "taking of the things that are his, and showing them unto you."

And that divine comforter, the Holy Spirit, will also be present in the new world. God will there be manifest in the person of the Holy Spirit, to augment the "eternal weight of glory," his people are to experience there.

How great is the kindness and condescension of the Holy Spirit, in this world, to enter pol-

luted bosoms, and sanctify them to God's service, to holy purity and love. Before this is done, the soul's condition is most deplorable, cankered with sin, separate from God, and consequently has no real enjoyments, is an heir of perdition, and exposed to all evil. But, sanctified by the spirit, it is brought back to God, made the subject of his favor, secured from ill, and prepared for the participation of good. And yet this unspeakably blessed operation, is but one part of the spirit's divine office to the last. Within the pardoned sinner, he becomes a teacher and a guide. He enlightens, supports and cheers. He gives peace and consolation. How great the blessing of the spirit's indwelling operations to the Christian soul! What a heaven of light, peace, and sacred joy does he there produce! Under his peculiarly favoring influences, a paradise is experienced in this life, the soul, looking through all the windows of its perception, witnessing and participating a heaven in all it beholds or contemplates, every object in the compass of vision and thought, giving a heavenly delight.

If the Holy Spirit gives such blessedness *here*, what must be its influence in that renovated world, where ransomed souls dwell in the presence of the eternal king, themselves perfect and immortal, all that is around them perfect and immortal also. By his hand of love will he touch all the springs of deathless life, waking its chords to the vibrations of infinite and eternal happiness. And that divine spirit will be there to enlighten

and lead to all knowledge, to perfect the understanding and the judgment, to give a sense of all holy and divine things, and to "keep the redeemed children of light from falling, preserving them faultless before the presence of glory," time without end. Let pardoned sinners unite in giving thanks to God the spirit, for present and everlasting kindness—for cleansing us from sin—for making us holy—for dwelling in us forever more.

CHAPTER XIII.

THE REDEEMER THE CENTRE OF LIFE IN THE NEW WORLD.

FROM the declarations of the Scriptures, as well as from the influence felt on Christian hearts in this world, and from the instituted relations between the Messiah and his people, it is evident that He will be to all those ransomed intelligences the glorious sun of life, righteousness and bliss, to whom they will be attracted, and about whom their affections will circle forever and ever.

To them, what would be the bright day of that blessed earth, but a night of sombre vacancy without Him? With all its beauties and treasures of created perfections, what would it be but a desert waste to their hearts, if He were to be absent? Say, Christian believer, if your heart does not testify it would be so! If, opening your eyes

upon that glorious land, you should find that He were not there, would not the disappointment sink your spirit into cheerless despondency?—Would not all your joys die within you? Like Mary would you not exclaim, “They have taken away my Lord”—and where may I go that I may find him? Alas, for me, I am undone! my soul’s all-animating and blissful expectation perishes in this disappointment! What avail this heavenly day, these fair fields of immortality, these rivers of life, all this glorious world, with Him absent!

But he will not be absent. He will be found in his appropriate place and station—on the throne of his kingdom, in the midst of his people, to reign over them by his love, to dwell in their midst forever. No, ye followers of Him in the evil generation, ye are not to fail of what your hearts so much desire, and for which you gladly endure the cross through this life’s pilgrimage! As you depart from the body, especially as you pass from the judgment seat, it shall be to be ever with your Lord. Says an Apostle, “So shall we be ever with the Lord.” Ever with him! transporting, ravishing thought! “O that I might see my dear Savior now!” is the language of the zealous Christian pilgrim’s heart. “O that I might behold him—look upon his face—press near to him—embrace his blessed feet—might listen forever to his voice, and forever live in his presence! But now the veil is between me and him; present in the body, I am absent from my Lord. O, for the day when I may enter where he is!” Well, it will come, and never be gone!

Thou shalt be "ever with thy Lord." It is enough. "Fly swiftly round, ye wheels of time, and bring the welcome day."

Yes, ye ransomed sinners, you are soon to come into the full presence of your Savior-King. There are you to be, to receive at his hand your incorruptible heritage. As your Shepherd, he will lead you forever into its blissful participation. "The Lamb that is in the midst of the throne, shall feed you, and guide you unto living fountains." Then will he have destroyed their last enemy, Death; then will he forever preserve them from all harm and sorrow, wiping away all tears from their eyes forever.

CHRISTIANS, are not your expectations ardent, as you are looking for the "promised redemption," in the glorious kingdom of your Lord, where you are to be ever present with him? You feel the relationship between yourselves and him—you feel the strong attachment growing out of that relation—you have a sense of his glory and excellency—you are prepared to appreciate his goodness, having communed with him, found him to be your first friend. In him you have found peace—he has given you pardon and the spirit and earnest of eternal life. Of him have you received divine consolation.

Are you, reader, a youth, just come into the kingdom of his grace? Do you not feel that it is only since you have found him, that your soul has known true happiness, insomuch that a moment's fellowship with him has been of more worth than all the joys you realized in the days

of your vanity ? Under the sense of his redeeming and infinite goodness and excellence, have you not felt that he is indeed precious, and your sufficient portion for this life and for eternity ?

Or are you one in mid-life ; one who has walked for many years with the Lord ? or are you in the evening of life, your sun just going down, after a spiritual acquaintance with the Redeemer for two score or half a century of years, and after all that term of experience of his loving kindness, witness his goodness and power to strengthen to joyful and increasing vigor the inner man, while the outer totters on the brink of the grave ? Say, all that have tasted of his grace, is not that heavenly country, which forms the subject of these pages, glorious in your view, mainly from the consideration that you will find your Redeemer there, and there dwell with him forever ?

Here he is proved to be the all-sufficient friend in every extremity, even in that most trying hour, that of death, when flesh is failing and all human help, all worldly comfort utterly fails. What wonders of grace has he not manifested in that scene. When the dart of the King of Terrors is shaken at the defenceless heart—when the fatal blow is falling, and the terrific weapon rankles in the bleeding, writhing, expiring heart—then has that divine friend stood by and changed all those terrors and all that anguish into triumphant rejoicing, making Death the ministering angel to set free the “ prisoner of hope ” into the full liberty, and life and glory of heaven—of Jesus’ near and full presence. This has been the expe-

rience of thousands. While passing through death's deep waters, they have found their Savior with them; and while disease has racked their bodies with pain, and been consuming their lives, he has raised their souls above the sense of pain, above all dread of death, all terrors of the grave, and given them that support and immortal joy by which they could sing with their expiring breath :

" Jesus can make a dying bed
As soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

If Christ be such to believers in this life, and in death, what must his immediate, full presence be for all the endless ages of that immortal world !

For the truth of this preciousness, power and glory of Jesus' presence, I have appealed to the experience and observation of believers generally. I bring home the inquiry to my own soul : What is thy feeling here ? Thou hast long known the Lord. It is thy unshaken trust that thou art his, and he is thine. Dost thou not love him with a love that is supreme of all thy affections ? Has he not the first seat in thy regard, in thine enjoyment ? Canst thou not appeal to him with Peter, " Lord, thou knowest that I love thee ? " Hast thou not held much happy communion with him ? Has he not been exceeding precious to thee ? Hast thou not often rejoiced in him, with joy unspeakable and full of glory ? And yet, hast thou been fully satisfied with what thou hast seen of him, and tasted of his society ? Was it enough ? Rather hast thou not, with Paul, longed to depart

from time and be more fully present with him, in that world, where, without a veil and forever thou mightest

“Thy light, thy life, thy Savior see.”

Well, it will be thy privilege—thy uninterrupted, eternal privilege. There shalt thou behold him face to face, even him, who “will come to be admired in all them that believe”—who will continue to be thine admiration, thy joy, thy glory through endless day.

Fellow pilgrims, in Christ Jesus, the life, the truth and the way—travellers by faith in Him, to that new world’s inheritance: there shall we forever behold his glory, and live in his smile. He will establish us in his empire—will make us pillars in his temple—will write upon us his own dear name, and wear our own upon his heart. He will robe us in spotless white, and give us palms of victory and crowns of life. He will entertain us in his royal courts, and go with us through all the provinces of his glorious dominion, leading us into the participation of all its untold resources for eternal felicity. The springs of everlasting life will he lay open to us. He will give us to partake the fruits of those immortal hills and plains, and vales; to inhale the fragrance and view the beauties of those groves and fields of Paradise, and to associate in the glorious company of the redeemed, and of angels, each individual of the countless population “shining as a sun in that kingdom of their Father,” and the glorious Redeemer as the sun of all those

created intellectual suns. All our immortal senses will be gratified in the pure and incorruptible, imperishable resources and productions of that heavenly land. He will "give us all things," (Rev. 20: 7; Rom. 8: 32.) All things! Whose conception can grasp the import of these words? What do they not pledge? Not the riches of the universe, all created things only, but the eternal Creator, Redeemer and King, himself. With all else given us, he will open to us his own bosom, whereon we may repose enrapt in happiness forever. O, the wonder of his grace and his unbounded beneficence! What salvation for sinners, once lost, condemned and miserably dead in trespasses and sins! Well might there be for some periods silence in heaven, for what may more expressly declare such goodness, such deliverance, such blessedness, than silence which can find no words through which it may utter its speechless emotions.

Yet will there be uttered there words of praise, songs of thanksgiving, shouts of rejoicing.—Through all the realms of that immortal world will burst forth from all tongues the praises of their Messiah, and ascriptions of honor and glory to his name. And they will talk together of his righteousness, of the perfections and glory of their Prince—of his condescending lowliness, meekness, mercy, saving-kindness, and of his divine power and glory, in whom "the God shines gracious through the Man, shedding sweet glories on them all,"—manifesting the attributes and essence of the Almighty Father, responsive to

which will arise from the multitudes without number, who bear in their hands palms of victory and wear the crowns of life, the alleluias and anthems of praise, sounding to the uttermost bounds of the listening and responding universe. "Worthy the Lamb—worthy is he who was slain and is alive again—worthy is he who lives and sits upon the throne—worthy is he who loved us, and washed us from our sins in his own blood, redeeming us to God out of every kindred, tongue and nation, and has made us kings and priests unto God, to reign with himself forever and ever! Salvation to our God, who sitteth upon the throne, and unto the Lamb: Amen. Worthy the Lamb that was slain, to receive power and riches, and wisdom, and honor, and glory, and blessing!"

What an anthem! what ravishing melodies! My soul—hearest thou not this, in thy anticipation, as now ringing upon thine ears! And longest thou not for "wings to fly away," to rush forward to the actual participation of that eternal music, to join that everlasting song! Is not thy heart already in tune to sing the praises of that glorious one? But wait thou the little while, till he shall call thee up to join thy voice with those innumerable multitudes, to take thy golden harp, to wear thy crown of life, to bear thy palm of victory, to enter into the kingdom prepared for his people from the foundation of the primitive earth—restored, in its regeneration, in the new heavens and new earth, wherein dwelleth only righteousness. Wait thou yet a little while, brief at longest, to faith's glad view, for the finishing

consummation of thy blessedness, even in the coming of Him "whom the heavens must receive, until the time of the restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began." Even so Lord Jesus, come thou. Amen.

END.





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